

China Reconstructs

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COVER PICTURES:

Front: Liu En-jung (left), a teacher of Han nationality from the farm machinery school of the Liangshan Yi Autonomous Chou, shows Jilror of Yi nationality how to drive a tractor on land once cultivated by primitive methods (*See story on p. 26*).

Inside front: A pasture in the valley of the Ili River, Sinkiang.

Back: Answering a call: woman barefoot doctor (left) of Yi nationality attached to a commune clinic in the Liangshan Yi Autonomous Chou.

Inside back: Straw hat weavers, Chekiang province.

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The new town of Shihchuanho.

THE FAR WESTERN TIP OF TIBET

China Reconstructs Correspondents

LAST January we left southern Sinkiang for Ari, at the western tip of the immense Chinghai-Tibet Plateau. Travelling by truck we wound along the Sinkiang-Tibet Highway between cliffs and snowcapped mountains. Ari, the highest plateau on "the roof of the world", averages over 5,000 meters above sea level. Lying between the Karakoram Mountains and the Himalayas, this area was once completely isolated from the outer world. The only way in was riding yaks over mountain paths, a two- or three-month trip from either Lhasa or Sinkiang.

After the peaceful liberation of Tibet in 1951, the People's Liberation Army organized regular camel caravans between Ari and Sinkiang, bringing consumer goods for the local Tibetans. However rough and rocky the mountain trails,



Sheared wool.



Militiamen on patrol.

A herd of horses on the pastureland.



however formidable the hundred or more glaciers and ice-bound peaks, the bells of the camel trains could be heard the year round.

This situation, too, yielded to change. In 1956 thousands of men from the People's Liberation Army, Han technicians and Uighur and Tibetan laborers entered the Karakoram Mountains to build the Sinkiang-Tibet Highway. In less than two years their work was finished. Later on highways were extended into all seven counties on the Ari plateau.

New Town

Our truck came down the southern slope of the Karakoram Mountains to reach Shihchuanho, seat of the Ari Administrative Area. At 4,300 meters above sea level, the place was once nothing but a wasteland overgrown with

tamarisk. After the highway came through construction materials and machinery were brought in from Sinkiang and other parts of China. Two years later there was a small thermal power station, a farm machinery plant, a tannery, a transport station and rows of brick-and-tile houses. Since then a department store, bookstore, hospital, bank, cinema and post office have been added, turning Shihchuanho into a bustling town.

In the department store we found many kinds of consumer goods from Peking, Shanghai and Tientsin — clocks, transistor radios, brick tea, wristwatches, sewing machines and a wide variety of silks and other fabrics. There are leather boots and other garments made to Tibetan requirements. Before liberation whatever consumer goods the local people bought could be obtained only through barter with merchants from outside the area, who exploited them outrageously. For one kilogram of the lowest quality tea they had to give 15 kg. of raw wool. Now in the state store people can buy 1 kg. of quality tea for the value of 3 kg. of wool. In the past there were no stores at all on the Ari plateau. Today there is at least one department store in every county seat, and the peasants and herdsmen are also served by many supply and marketing stations which have been set up throughout the vast area.

The Shihchuanho farm machinery plant is equipped with more than a dozen lathes, generators, drill presses and planers. In 1971 it repaired 250 trucks and produced large quantities of 21 kinds of horse-drawn farm implements and hand tools. It also makes gears in its small foundry. To appreciate the significance of these production figures, one must see them against the background of pre-liberation days when striking flint was the common way of making fire, sewing was done with needles of bone and there was not even one handicraft workshop in the entire area. Today towns like this with small industries are growing up in every county on the Ari plateau.

There are also two coal mines and seven thermal power stations.

Former serfs are becoming Ari's first generation of Tibetan workers. One of them is Dochhung who works at the Shihchuanho farm machinery plant. Trained and helped by Han technicians who came from factories outside the area, he has become a skilled machine repairman as well as an "old hand" at forging. As head of the plant's forging section he has taught a number of apprentices. With them he often tours the nearby communes training blacksmiths and helping set up handicraft metalworking shops.

Freedom and Grain

We travelled through the villages and pasturelands. It is late in May before spring finally comes to Ari. The rivers thaw, the yaks and sheep graze on the snow-capped slopes and the valleys are green with the shoots of *chingko* (highland barley). Before, crop-raising was carried on here on only about one percent of the land. The main occupation was herding. The people obtained grain through barter. Flocks of sheep or yaks laden with salt from the highland lakes would be driven on a two-month trek hundreds of kilometers across mountains and streams to be bartered for grain at fairs held near the border.

Under the system of feudal serfdom that prevailed in the area, everything belonged to the manorial lords, land, sheep, yaks, tools — and serfs. The serfs had no personal freedom. Serfowners could curse, beat, torture, sell or kill them at will. The only tools the serfs had to work with were wooden or stone plows and the *galu*, a small triangular hoe.

The democratic reform carried out in Tibet in 1959 thoroughly smashed the 1,000-year-old serf system. The emancipated serfs were resolute in taking the socialist collective road Chairman Mao had pointed out. In the 13 years since then more than 100 people's communes with socialist collective ownership have been set up in the

area. Gone are the days of the stone plow. The communes have bought various new-type farm implements, and some even have tractors.

Before the people's communes came into being a large amount of grain had to be brought in from other provinces every year. To transport it, the state paid four times what it was actually sold for at Ari. Knowing this, the peasants and herdsmen of Ari made up their minds to use their collective strength to grow grain.

On this high cold plateau there is no time of the year that can be absolutely guaranteed frost-free. Farming had been considered impossible on most of the plateau. The commune members tried hard to turn their unfavorable conditions into favorable ones. Digging irrigation ditches to bring water from rivers to their fields, they carried on repeated experiments in planting *chingko* over large areas. They cultivated improved cold-resistant strains of *chingko* that could ripen within the 80-90-day growing season on the plateau. In order to thaw the rivers sooner and secure water for earlier sowing, the commune members burned yak-dung and spread the hot ashes on the ice to melt it. Then, to warm up the icy water to a temperature conducive to sprouting, they ran it through winding ditches cut into sunny slopes.

After many years of experimentation and many failures, the commune members finally developed ways to grow *chingko* in their highlands. Today most communes on the Ari plateau are growing *chingko* at altitudes of 4,000-5,500 meters. Four of Ari's seven counties are self-sufficient in grain and all of the rest supply a portion of their needs.

Five-Kilometer-High Commune

One of the communes we visited was the Kuchang People's Commune located 5,000 meters above sea level. Before liberation its nearly 100 households herded sheep for the manorial lord. They travelled with the herds, sleeping in caves and open sheep pens. They

subsisted on a little *tsamba* (roasted highland barley flour) and whatever bones or unpalatable mutton the lord felt like giving them.

Relying on their own efforts since liberation, they have erected more than 130 rooms of mud housing and built 170 sheep pens and 300 cave shelters for lambs. They have sunk five wells and dug a 7-kilometer-long channel to irrigate 300 *mu* of pastureland and 100 *mu* of *chingko* fields. Now, with these achievements, the settled life is their basic way of living. The commune's agriculture and livestock breeding have developed rapidly. The income of the members in both cash and produce has doubled in the past three years.

Zangpo and his wife, for instance, for their work in the commune last year received 600 yuan in cash, 500 kg. of *chingko*, 250 kg. of mutton and more than 50 kg. of butter, quite sufficient for themselves and their two children. They bought 20 kg. of tea. He considers himself well-off, happy beyond his dreams.

We asked him about the past. He showed us his crippled right leg. "It was done by the manorial lord," he explained. "Once I ate a mouthful of *tsamba* without asking him. The scoundrel ordered his thugs to give me a whipping and had me hamstrung in the right ankle." As he told the story his eyes burned with hatred for the serf owner class. He said he would never never allow the serf system to return.

Hospitals and Schools

Ari never had a hospital nor any kind of medical care in the past, only a few witch-doctors who fooled the people. Now every county in the area has a hospital, most of the people's communes have a clinic, and many production teams have their own medical workers chosen from among their members and trained to treat common ailments.

In recent years the state has allocated large sums of money as well as medical instruments and a



Digging ditches on the slopes.

wide variety of medicines to the health department in Ari. It has also sent Han doctors there to train Tibetan medical workers. In view of the extremely backward conditions under which everybody on the Ari plateau suffered in the old society, the state provides free medical care for all.

The area had no schools before liberation but today there are a total of 151 primary schools. All children of school age can go to school free of charge. In many places evening schools have been set up where adults can learn to read and write. The eagerness with which the former serfs pursue their studies is most moving. There is, for instance, Yidshei, a herdsman who works at the area's stud farm. When she was attending literacy classes in Tibetan at an evening school, during the day while she pastured the

herd she practiced her writing on the ground with a tamarisk twig. After about two years she could read and write and keep accounts. She is particularly happy that she can now read Chairman Mao's works in Tibetan.

As we were leaving Ari the first secondary school on the plateau opened. There are no tuition or book fees. In addition to the usual subjects, it also offers courses in accounting and elementary veterinary and medical knowledge, which will prepare its graduates to serve their communes better.

Since the democratic reform in 1959 when feudal serfdom was abolished, the Ari people have bypassed centuries of historical development. They are confident that they can build their native place into a beautiful part of their socialist motherland.



A veteran worker of the Hani minority nationality (left) explains some pointers on repairing farm machinery to Tai apprentices.



Kawuliretz (right), the Party secretary, and members of the No. 5 production brigade of the Chengkuan commune in Yarkand, Sinkiang.

ABOUT NATIONAL MINORITIES

Q. What is the position of national minorities in China?

China is a single state of many nationalities. In addition to the Han people, who are the great majority, there are 54 minority nationalities. In the 1957 census their population was 38 million, about 6 percent of the total population. Ten of these nationalities had a population of a million or more. The other 44 range in size from several hundred to several hundred thousand.

While the number of the minority peoples is proportionately small, the areas inhabited mainly by them cover 50 to 60 percent of the whole country. Different nationalities often live together in the same place; in the majority of the counties in the country there are at least two or more nationalities. The greater portion of the minority peoples live in large or small compact communities of primarily their own people.

China's various nationalities have coexisted on her vast territory since ancient times, and together they created her history and culture. Over a long period in Chinese

history, however, oppression of other nationalities was a part of the system of rule. The different nationalities within the country never had equal status. The Han rulers oppressed the people of other nationalities; when they held power over the country, rulers of nationalities which were a minority, such as the Mongols (Yuan dynasty, 1271-1368) and the Manchus (Ching dynasty, 1644-1911), oppressed the Hans. And, of course, the ruling class, whether of Han or other nationality, always oppressed and exploited the working people of their own nationalities too. Just as Chairman Mao said, "In the final analysis, national struggle is a matter of class struggle."

Foreign imperialism invading China in the last hundred years worked in collusion with the reactionary ruling classes to oppress and exploit the people of all nationalities. This bound the ordinary people of the various nationalities together in a common struggle against imperialism and feudalism. After more than 20 years of armed struggle under the leadership of the Chinese Commu-

nist Party and Chairman Mao, the people overthrew the reactionary rule of imperialism, feudalism and bureaucrat-capitalism and founded the People's Republic of China.

The people's government has brought national oppression to an end and established equality and unity among the various nationalities. China has entered a new era in which the different nationalities help each other and advance together. All peoples have equal rights in deciding and administering state affairs and in working together to build their socialist country.

Q. What kind of social and economic conditions exist among the minority nationalities?

Liberation found the minority nationalities at many stages of social development. Over 30 of them were basically under a feudal landlord economy. These included the Hui, Chuang, Uighur, Manchu, Korean, Tung, Yao, Pai and Tuchia nationalities and the majority of the people of the Mongolian nationality. Among some of these, elements of capitalist economy were found to exist.



Kazakh girl.

IN CHINA

The serf system prevailed among the Tais in the Hsishuangpanna region in Yunnan province and the Tibetans; the Yi people of Szechuan were still in the stage of slave society. Remnants of primitive communism existed in varying degrees among the Lisu, Wa, Chingpo, Tulung, Nu and Pulang nationalities in Yunnan province and the Olunchuns and Owenks in the northeast.

Economically the minority areas were generally more underdeveloped than the Han areas. In some of these cultivation was done by setting fire to a patch of scrub and sowing the seed in holes dug with a stick or a crude iron hoe. Production was extremely low.

After the founding of the new China, the Communist Party and the government put in a lot of effort giving leadership and assistance to the minority peoples in carrying out democratic reforms — which put an end to exploitation and oppression by feudal landlords or slave or serf owners — and socialist transformation, which accomplished the change from individual to socialist (collective or

state) ownership of the means of production. Removal of the restraints of feudalism, slavery or primitive communism and establishment of the socialist system greatly emancipated the forces of production and opened up broad prospects for social and economic progress in the minority areas.

To accelerate economic and cultural development in the minority areas, since liberation the government has done the following:

(1) In planning for economic and cultural construction it gives special consideration to investments for minority areas so that these areas can make faster-than-average progress and catch up with the rest of the country.

(2) Every year it allocates necessary financial subsidies to the minority areas.

(3) It sees that the minority areas get sufficient material supplies such as industrial and agricultural products and machinery and equipment.

(4) It sends large numbers of cadres, technical personnel, young people and veteran workers to the minority areas to aid in local construction.

(5) It enables minority people in the frontier regions or where transport is difficult to buy what they need at reasonable prices and sell their local and special products at fair prices through state trading teams which tour these areas.

With these forms of assistance modern industries — steel, coal, machinery, power, chemical, textile, transport and communications — were developed for the first time in many of the minority areas.

Free treatment by mobile medical teams dispatched by the government helps overcome the lack of health and medical care that once existed in the minority areas.

Q. How is political equality guaranteed for the national minorities?

Equality among the nationalities is the basic principle for the unity of our state, for unity among the nationalities and for solving all matters centering around the national question. The Constitution of the People's Republic of China

states that all Chinese citizens regardless of nationality or race enjoy equal rights. It prohibits discriminatory and oppressive acts against any nationality. While regarding both great-nation chauvinism and local nationalism as harmful to the unity of our state and unity among the nationalities, the Party and government give special attention to educating cadres and people of the Han nationality to overcome Han chauvinism.

To guarantee equal rights to the minority nationalities the following measures have been taken:

(1) More than 50 peoples have been identified and recognized as separate nationalities. This was done on the basis of extensive investigation and study in accordance with the wishes of the people of these nationalities. Through the ages scores of minority peoples were never legally recognized as such by the reactionary rulers. The anti-people clique of the Kuomintang that ruled China for 22 years before liberation denied that other nationalities existed in China, and

China's Minority Nationalities

Mongolian	Khalkhas
Hui	Tu
Tibetan	Tahur
Uighur	Mulao
Miao	Chiang
Yi	Pulang
Chuang	Sala
Puyi	Maonan
Korean	Kelao
Manchu	Sibo
Tung	Achang
Yao	Pumi
Pai	Tajik
Tuchia	Nu
Hani	Uzbek
Kazakh	Russian
Tai	Owenk
Li	Penglung
Lisu	Paoan
Wa	Yuku
Sheh	Ching
Kaoshan	Tartar
Lahu	Tulung
Shui	Olunchun
Tunghsiang	Hoche
Nahsi	Monba
Chingpo	Loba

referred to all peoples excepting the Han nationality as "tribes".

Many people of minority nationalities, on their part, did not want to be known as such, hoping to avoid discrimination and oppression. The Chuangs, who are China's biggest minority, were recognized as a separate nationality only after liberation.

In 1951 the Central People's Government issued a directive prohibiting all forms of address and abolishing all place names and tablet inscriptions "of a nature discriminatory and insulting to the minority nationalities".

(2) Work has been done to guarantee that all minority nationalities, regardless of the number of the people, the size of the area they inhabit or the stage of social development they were in before democratic reform, have the right to participate in the administration of state affairs. There have always been deputies to the National People's Congress who are members of minority nationalities.

(3) Efforts are made to see that cadres from the minority nationalities are employed by Party organizations and government offices at every level in the minority areas. The number of minority cadres has increased rapidly in the 23 years since liberation. In the Kwangsi Chuang Autonomous Region in 1970 there were 78,000 cadres from the minority nationalities as against 900 in the early days after liberation. Many minority cadres hold important positions at every level in local Party and government organizations. Three of the seven secretaries of the Communist Party committee of the Tibet Autonomous Region are Tibetans. A number of Party members from the minority nationalities have been elected as members or alternate members of the Central Committee of the Chinese Communist Party. Yi people hold 51 percent of the leading positions in the Party committee of the Liangshan Yi Autonomous *Chou* and the nine county committees under it. They hold over 80 percent of such positions in Party organizations at the district, township and commune level.



Pan Mei-ying (right), of Yao nationality, an alternate member of the Central Committee of the Chinese Communist Party.

Q. What is national regional autonomy? Why was this way chosen for China?

National regional autonomy is a basic policy of the Chinese Communist Party for solving the nationalities question within the country. It was formulated by the Party through applying the basic Marxist-Leninist principles on the national question according to historical conditions and the present situation in China. Any nationality, as long as it has a compact community large enough to form an administrative unit (autonomous region, *chou* or county), can establish an autonomous area with its own organs of self-government which can exercise autonomy in administering internal affairs.

The purpose of national regional autonomy is to guarantee political equality for the national minorities and to give special consideration to the characteristics of the minority areas so that the policies and principles of the Party and government can be implemented more effectively. It also aims to give full scope to the minority peoples' initiative in participation in state life and the building of socialism, and to accelerate socialist revolution and construction in the minority areas. It is a necessary measure for promoting solidarity among the nationalities, consolidating the unity of the country and strengthening the dictatorship of the proletariat.

The Constitution and national laws provide that there should be regional autonomy in areas where minority peoples live in compact groups and that such autonomous units are inseparable parts of the

People's Republic of China. As local governments, these are part of the apparatus carrying out the dictatorship of the proletariat. On the other hand, under the unified leadership of the Central People's Government, in addition to exercising the usual powers and functions of local organs of state, such organs of self-government at all levels have the right to administer local finances within the limits of the authority prescribed by law. They may, in accordance with the political, economic and cultural characteristics of the nationalities in their locality, make regulations on the exercise of autonomy as well as specific regulations. Examples are apportionment of electoral representation based on special local conditions, regulations for organizing organs of self-government and for tax collection. Such regulations become valid when approved by the Standing Committee of the National People's Congress.

In performing their functions, organs of self-government of autonomous areas employ the spoken and written language or languages commonly used by the nationality or nationalities in the locality.

In actual practice the policy of national regional autonomy has proved itself suited to the historical conditions of China and the wishes of the national minorities. There are at present 5 autonomous regions (province level) — the Inner Mongolian Autonomous Region, the Sinkiang Uighur Autonomous Region, the Kwangsi Chuang Autonomous Region, the Ningsia



Commune members of Lisu nationality practice writing in a spare-time school.

Hui Autonomous Region and the Tibet Autonomous Region — 29 autonomous *chou* (an administrative area below the province), and 69 autonomous counties.

Q. What is done to see that the languages, customs and ways, and religious beliefs of the minority nationalities are respected?

That these must be respected is written into the Constitution. All acts running counter to them are violations of law.

Under the discrimination and oppression of the reactionary Han ruling class before liberation, many minority nationalities were not able to develop writing for their languages. Some which had writing were not allowed to use it. In some areas the existing written language was not in general use. Those with no written language had to keep records by making marks on wood or tying knots in cords.

After liberation all nationalities have the freedom to use their own languages, both in speech and writing. In areas where people of a minority nationality live in a compact community or where a number of nationalities live together, the people's courts conduct hearings in the language commonly used in the locality. Judgments, notices and other documents are made public in that language. Citizens of all nationalities have the right to make accusations in their own languages.

The government publishes Marxist-Leninist classics, Chairman

Mao's writings and other books, as well as newspapers and magazines in Mongolian, Tibetan, Uighur, Korean, Kazakh and other languages. It also promotes films, theater and music in the minority languages. Both the central and local broadcasting stations carry programs in minority languages.

In old China the reactionary Han rulers in many areas did not allow the minority peoples to celebrate their national festivals. For following others of their customs or ways of life, such as wearing national dress, the minority peoples frequently suffered insults and discrimination. Today the customs of all nationalities are respected, and the people have the freedom to wear their national dress. The colorful national dress of the minority peoples adds a bright spot to the dramatic and musical stage. As for undesirable customs, it is for the different nationalities to reform these of their own accord as their people raise their level of political consciousness and scientific and cultural knowledge.

People of all nationalities enjoy freedom to believe in any religion, but also the freedom not to believe, and freedom to carry on propa-

(Continued on p. 37)

Entertainment at Third-Month Fair, traditional country fair and festival of the Pai nationality in Tali, Yunnan province.





NEW PAGE IN ASIAN TABLE TENNIS HISTORY

A friendly chat between Chinese and Korean players.



THE First Asian Table Tennis Championships organized by China on behalf of the Asian Table Tennis Union (ATTU) were held from September 2 to 13, 1972 in Peking's 18,000-seat Capital Stadium.

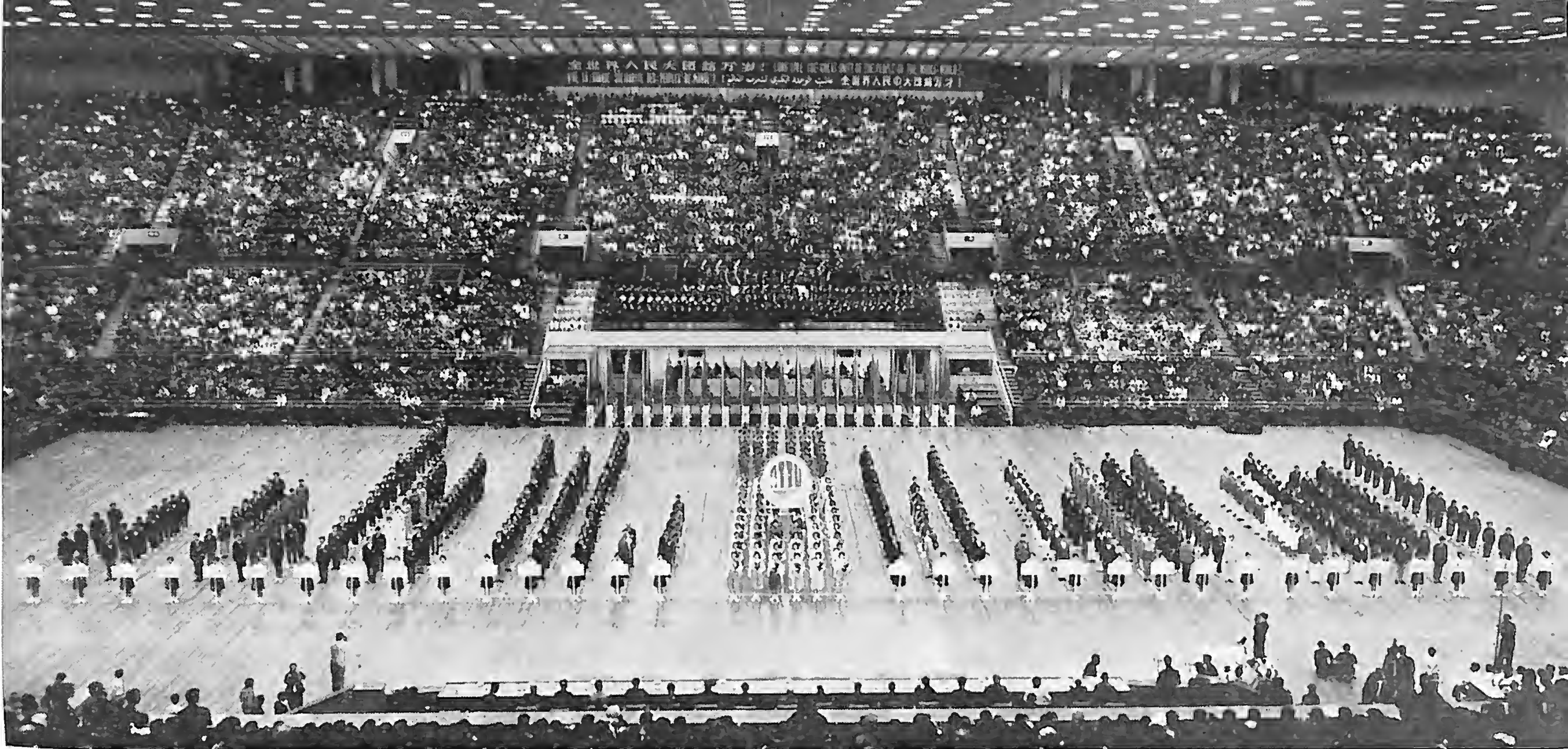
The founding of the ATTU in May 1972 is a pioneering event. Its aim is to increase friendship among the people and players of the Asian countries and regions, to develop friendly contacts between the table tennis circles of Asia and those of other continents, and to popularize the game and raise the level of play in Asia. It was to further this aim that players from the 31 countries and regions in Asia who had accepted the invitation during the three months of preparation gathered in Peking.

Players from the Democratic Republic of Viet Nam (left) and Laos (Laotian Patriotic Front) compare notes.



Cambodian and Sri Lankan players exchange autographs.





The opening ceremony.

It was the first time in Asian history that so many countries and regions on this continent were represented in an international sports tournament.

Unity and Friendship

The spirit of "friendship first, competition second" prevailed throughout the 12-day tournament. Bound by common experience and common struggles, the Asian people are deeply aware of the importance of unity and the value of friendship. At the tournament



Left to right: Players from Iran, Palestine and the Philippines.

Iranians (1st and 2nd from right) and Thais exchange autographs.

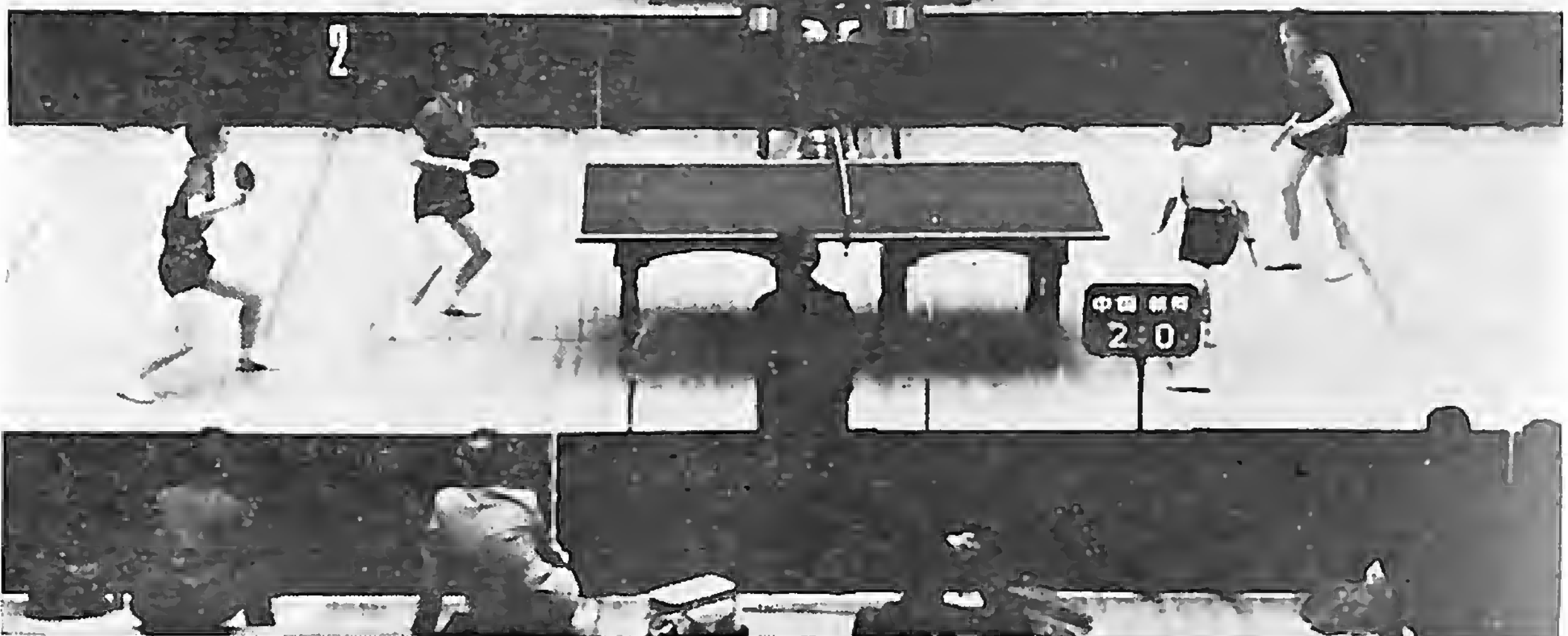
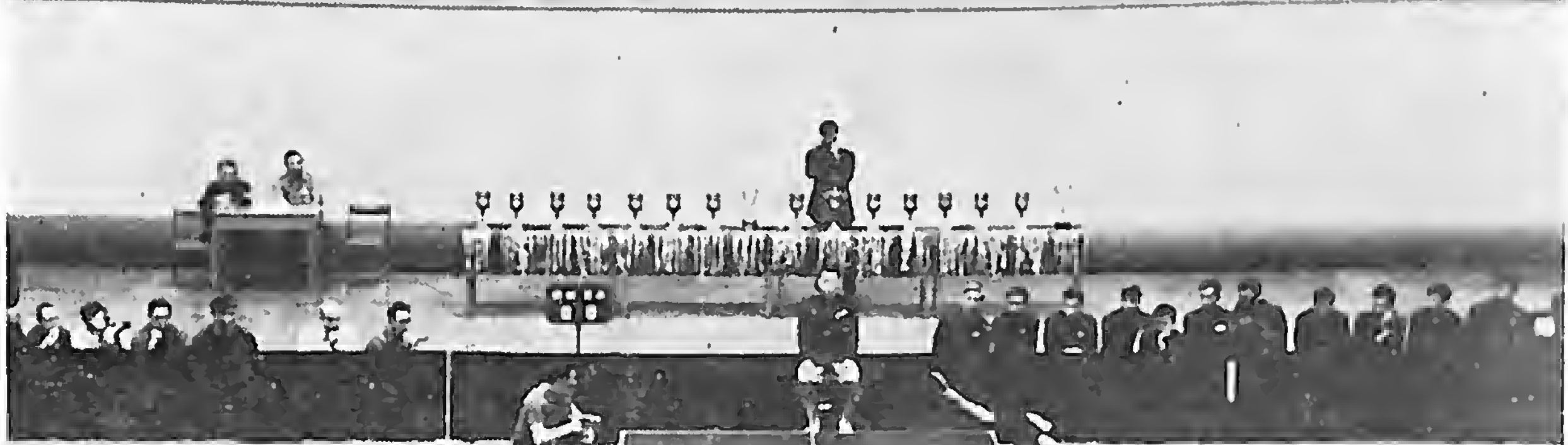




Nobuhiko Hasegawa of Japan, the men's singles champion.



Li Li of China, women's singles champion.



In the foreground, women's team finals, China (left) vs. Korea; at the rear, men's team finals, Japan (right) vs. Korea.

this was seen in the way players from different teams practiced together before matches, exchanged experience after matches, tried to absorb each other's strong points and helped each other to overcome weak points. Invariably each team offered to let its opponent choose the side for play. Hard-to-judge net or edge balls were settled by the player raising his or her hand to acknowledge it.

The men's singles match between Thongsay of Laos and Hadad of Syria on September 11 was played an hour later than the scheduled time. Thongsay was delayed due to circumstances beyond his control, which ordinarily would have meant forfeit of the match. Hadad had waited, unwilling to give up a chance to learn from an opponent and make a friend. The match was played long after the other competitions had finished, but with un-

diminished earnestness. Thonglay Khommasith, leader of the Laotian (Patriotic Front) team, clasped the hand of Mohammad El-Bezm, leader of the Syrian delegation, and praised this expression of fine sportsmanship. "Important as the regulation is," replied Bezm, "it should also serve to promote friendship. It is ties of friendship that will unite us with our colleagues from Laos and other countries."

At a get-together with the Vietnamese, Laotians, Cambodians, Koreans and Chinese, the Palestinian players said, "We are all of us comrades-in-arms in the same trench, sharing a common struggle."

"Ours are matches between brothers," contestants from the Arab countries were heard observing to each other. Some Arab players sought out Khau Bou of Cambodia and exchanged sou-

venirs with him. "Tell us all about the Cambodian people's struggle against the imperialists," they urged. Much moved, Khau Bou invited his Arab friends "to visit my country after its liberation".

Players from the Arab Republic of Yemen and the People's Democratic Republic of Yemen got together and sang a song of unity and friendship they had written themselves. When Chuchai Plernpruksa of Thailand, a winner of the Friendship Cup, was presented with an embroidered shoulder bag by Maung Aung Shein of Burma, another Friendship Cup winner, he said, "I will take it back home packed full of the friendship the Asian peoples feel for my people."

Fine Skill

The championships clearly showed a general rise in the standard of play in Asia, particularly in West and Southeast Asia. Many

played a more active game with emphasis on attack. The gap between strong and weak teams has narrowed.

None of the participants in the seven events (men's team, women's team, men's singles, women's singles, men's doubles, women's doubles and mixed doubles) came out undefeated. A total of 13 countries or regions, 52 percent of the 25 participating teams, were represented in the first eight places of the seven events. These included both strong teams from Japan, Korea and China and fast-catching-up players from Indochina and other Southeast Asian countries and regions. Players from West Asia and the Arab countries or regions also scored some heartening records. The Syrian men's team, a newcomer at last year's friendship tournament, placed eighth in the men's team event. The Iranian players, already attracting attention at last year's tournament, won 7th place in both the men's and women's team events.

Viet Nam placed fourth in both the men's and women's team events. Nguyen Thi Mai and Vu Thu Nga eliminated powerful

Miho Hamada and Sachiko Tokota of Japan to win third place in women's doubles. The Cambodian team put up a spirited show. Its mainstay Khau Bou figured in the semi-finals.

Japan and Korea, always formidable teams, once again demonstrated their power at the present championships. The Korean women in particular showed their swift progress by capturing third place in the women's team event, first and second places in women's doubles, and third place in women's singles. Attacking strongly, the Koreans led Japan 4:1 in the men's team finals, but the tenacious Japanese fought a rugged uphill game and came from behind to clinch the title with a score of 5:4 in a thrill-packed four-hour contest, one of the best of the tournament.

The Japanese men and women were widely applauded for their close-to-the-table attacks, stubborn fighting spirit and good sportsmanship. The Chinese women players were in good form and took the team and singles titles.

The 259 contestants displayed a wide variety of styles and strokes. Some played a close-to-the-table

attacking game, others attacked from both wings with equal facility. Some excelled in long drives far from the table, others in loop drives. Still others played a strong defensive game with steady cutting strokes. Yet a common characteristic was a stronger ability at active attacks. The Arab players, for instance, interspersed their defensive play with frequent drives and sudden smashes. Players from Japan, Korea and Southeast Asia, always putting up a game of fast attack, appeared in the present championships with even more deadly drives and smashes. Japan's hard-hitting Nobuhiko Hasegawa, with his powerful two-wing attacks, top-spin drives and lightning smashes, walked away with the most prizes.

Broad Prospects

A contingent of junior players came to the fore at the First ATTC. Nearly twice as many boys and girls took part in this competition as at last year's Afro-Asian friendship tournament. Ranging in age from 12 to 15, they showed a good grasp of basic techniques, a general tendency toward an all-round game, agile footwork and strong propensity for attack. Some

A gala gathering in the Summer Palace.



of them proved good enough for the adult class.

Both boys' and girls' singles championships went to Korea. Sixteen-year-old Pak Jung Chul, the boys' champion, is a penholder-grip player who poses a great threat to his opponent with strong forehand drives and fast footwork. Fourteen-year-old girls' champion Ro Ok Sun, a hand-shake-grip player, is strong in both attack and defence and combines steady chops with sudden drives. Nguyen Dinh Phien and Nguyen The Kim of Viet Nam, Lu Chin-ho from Macao and Yap Ai Suan from Singapore all defeated stronger opponents from China or Japan to become group winners in the first stage of the singles events.

Ahmed Mohamed Zayed, 13, of the Arab Republic of Yemen, took part in both the boys' singles and men's team events, and with long

drives and flexible tactics defeated quite a few adult players to score for his team. Up-and-coming players from Burma, the Philippines, Thailand, Sri Lanka, Malaysia, Syria, Iraq, Pakistan and Nepal provide the promise of many more exciting matches at future ATTU tournaments.

All who attended paid a great deal of attention to helping the junior players develop. "We must work together to help these youngsters become good players," Nepalese coach Jib Ram Joshi said to Chiu Chung-hui, a deputy leader of the Chinese team, when Nepalese and Chinese boys and girls practiced together. When Chiu visited Nepal in 1961 as a player, she was warmly received by Joshi who was then a junior player.

The First Congress of the ATTU and the Meeting of the Prepara-

tory Committee for the Asian-African-Latin American Table Tennis Friendship Invitational Tournament were held in Peking while the championship games were in progress. On the closing day of the championships the congress decided that the Japan Table Tennis Association would organize the second ATTC in the spring of 1974. The congress also called on Asian table tennis players to take an active part in the forthcoming Asian-African-Latin American tournament to be held in Peking from August 25 to September 7, 1973.

Bae Myong Gyu, first vice-president of the ATTU and leader of the Table Tennis Association of the Democratic People's Republic of Korea, said in his closing speech, "We hope the flowers of unity and friendship will blossom and bear bountiful fruit."

RESULTS FOR TEAM EVENTS

MEN'S TEAM EVENT

1. Japan
2. China
3. Democratic People's Republic of Korea
4. Democratic Republic of Viet Nam
5. Malaysia
6. Hongkong
7. Iran
8. Syria

WOMEN'S TEAM EVENT

1. China
2. Japan
3. Democratic People's Republic of Korea
4. Democratic Republic of Viet Nam
5. Malaysia
6. Singapore
7. Iran
8. The Philippines

RESULTS FOR INDIVIDUAL EVENTS

MEN'S SINGLES

- 1st Nobuhiko Hasegawa (Japan)
- 2nd Hsi En-ting (China)
- 3rd Liang Ko-liang and Wang Wen-jung (China)

WOMEN'S SINGLES

- 1st Li Li (China)
- 2nd Yukie Ohzeki (Japan)
- 3rd Cha Kyung Mi (Democratic People's Republic of Korea) and Chiu Pao-chin (China)

MEN'S DOUBLES

- 1st Mitsuru Kohno/Tetsuo Inoue (Japan)
- 2nd Nobuhiko Hasegawa/Tokio Tasaka (Japan)
- 3rd Kim Chang Ho/Pak Sin Il (D.P.R.K.) and Hsi En-ting/Liang Ko-liang (China)

WOMEN'S DOUBLES

- 1st O Yong Suk/Kim Chang Ae (D.P.R.K.)
- 2nd Cha Kyung Mi/Pak Yong Ok (D.P.R.K.)
- 3rd Hu Yu-lan/Chiu Pao-chin (China) and Nguyen Thi Mai/Vu Thu Nga (Democratic Republic of Viet Nam)

MIXED DOUBLES

- 1st Nobuhiko Hasegawa/Yasuko Konno (Japan)
- 2nd Mitsuru Kohno/Sachiko Yokota (Japan)
- 3rd Liang Ko-liang/Li Li (China) and Tokio Tasaka/Yukie Ohzeki (Japan)

BOYS' SINGLES

- 1st Pak Jung Chul (D.P.R.K.)
- 2nd Jo Yong Ho (D.P.R.K.)
- 3rd Somdaij (Thailand) and Wu Chin-hsing (China)

GIRLS' SINGLES

- 1st Ro Ok Sun (D.P.R.K.)
- 2nd Tiao Li-li (China)
- 3rd Yoshiko Shimauchi (Japan) and Pak Yong Sun (D.P.R.K.)

Days Spent in Dr. Norman Bethune's Homeland

DR. CHEN WEN-CHIEH and DR. HA HSIEN-WEN

THIRTY-FIVE years ago the Canadian surgeon Dr. Norman Bethune, a great internationalist fighter, came to China to help during the difficult days of her revolution. The seeds of friendship he sowed then have flowered and borne fruit. Last year, we two Chinese doctors visited Canada at the invitation of McGill University. The warm hospitality we received wherever we went in that vast land made an unforgettable impression on us.

An expression of the Canadian people's respect and admiration for Dr. Bethune was a special symposium held on November 25, 1971 as part of the celebrations for the 150th anniversary of the founding of McGill University. We attended as representatives of Chinese medical workers. The flags of Canada and the People's Republic of China decorated the speakers' platform of the university hall and as we mounted it we were greeted with warm applause.

A friend of Dr. Bethune's spoke about his glorious life dedicated to the fight for humanity's just causes: how he took part in the anti-fascist war in Spain and in China's fight against the Japanese invasion. Some Canadian friends who had visited China spoke of its achievements. We gave a report on medical and health work in new China.

At a dinner to welcome us that evening, Dr. Bell, president of McGill University, presented us with a self-portrait of Dr. Bethune which had been kept for decades by a friend.

AT cordial meetings like this we thanked the Canadian people for their support for China's revolutionary struggles during its difficult fight against Japanese aggression, as embodied in Dr. Bethune's selfless service to the Chinese people's army. When for this cause he gave his life, the Chinese people's leader Chairman Mao highly praised Dr. Bethune's internationalist spirit and called on the Chinese people to learn from him. We felt even more eager to do this after having had the chance to visit his country as representatives

of Chinese medical workers and the Chinese people.

When we went to the Sacre-Coeur Hospital where Dr. Bethune once worked, we were met at the gate by the director of the board, the superintendent and doctors. Two retired nurses who had worked with Dr. Bethune came specially to the hospital and welcomed us to the wards in their old uniforms.

When we visited the University of Toronto where Dr. Bethune studied, we were presented with four transcripts of his grades for his years there.

In Dr. Bethune's hometown of Gravenhurst, Ontario, the mayor accompanied us on a tour of Bethune Drive and a visit to his former home. Although we were total strangers, the couple who were living in the house gave us a warm welcome, asked us to pose for a picture with them and presented us with a photo of the house, bearing a message of good will.

We visited four Canadian provinces on invitation. When our plane landed at Regina, the capital

The authors with Canadian friends in front of Dr. Bethune's former home.



of Saskatchewan, at ten o'clock on a snowy winter night, the temperature stood at 30° below (C). We felt cold even in our fur coats. But when we stepped out of the plane and saw a crowd of Canadian friends waiting in the snow holding a bunting welcoming us in Chinese and English, we forgot the cold. Powerful hands gripping ours made us feel as if it were a reunion of old friends long parted.

During a dinner given for us by Lucien Lamoureux, speaker of the House of Commons and director of the board of the Ottawa General Hospital, our host drank a toast to more friendly contacts and cultural and academic exchanges between the people of our two countries.

Many Canadian friends invited us to their homes. We were particularly touched by the special Chinese dinner prepared for us by a professor of political science at Saskatchewan University and his wife. At many of these family dinners, the hosts entertained us with Canadian folk songs sung to the guitar or the Chinese song "The East Is Red" played on the piano.

WE were asked to tell Canadian friends about medical and health work in China. Always at the end of our talks many in the audience came up to congratulate us, present gifts, ask for autographs and ask questions. We will never forget how, after one such meeting, a young Canadian woman who wouldn't give her name presented us with a long wool scarf she had knitted herself. And we were very pleased to meet a Canadian author who has written a biography of Dr. Bethune. He presented us with a copy of his book, saying that he was very happy to be able to do so in person.

At the request of the freshmen of Saskatchewan Medical College, we gave a lecture on "The Orientation for Health Work in New China". On another occasion we spoke at McGill University on how the Chinese people learn from Dr. Bethune, a talk jointly sponsored by six student organizations.

Once a notice was put up on the McGill campus that the film

Acupuncture Anesthesia and other Chinese documentaries would be shown in the hall that evening. Three hours before the show the hall had already started to fill. At the request of the students the films were shown twice to meet the demand.

We felt then and still feel now the tremendous inspiration and encouragement all this has given us.

New China has made progress in providing health and medical care for her people compared with the backward state before liberation, but what has been done is still far from enough to meet the people's needs. We medical people have a lot more work to do, such as finding effective treatment for many illnesses that harm the people's health or affect their ability to work, and finding solutions to many theoretical problems of medicine. Our country's rich store of

traditional medicine and pharmacology must be studied and developed, and we must also make a full study of other countries' advanced experience. In our efforts to contribute to medical progress and to improving the health of mankind, we will always try to learn from the peoples of the world.

Soon after we returned to Peking, letters started coming in from Canada recalling those unforgettable days in that country. We must say that we reciprocate the feelings of Professor Phil Gold of McGill University Medical College who sent us the results of his research work, saying he hoped it would be helpful to our own work. In a letter accompanying it he expressed his happiness at having had the opportunity of establishing an association with colleagues in China, and the hope that it would prove fruitful in the future.

CHINESE PERIODICALS

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Skating Is Popular in the North

SKATING is a favorite winter pastime in north China, especially in the northeastern provinces of Heilungkiang and Kirin, where the sport can be followed five months of the year, from early November to the end of March. Every day in that season rinks of all sizes are thronged with amateur skaters from factories, schools, offices, People's Liberation Army units and rural communes, comparing speed and practicing figures.

China held its first national ice sports meet in 1953, at which the first batch of national speed-skating records were set. These records have since been improved many times.

Chinese speed-skaters made their first appearance in world championships in 1957 and since then have participated in world speed-skating championships almost every year, scoring some creditable records. In the 1962 championships Chinese entrants Wang Chin-yu and Lo Chih-huan placed fifth and sixth respectively in overall standing in the men's events. Wang also came in third in the 1,500 m. event. In the 1963 world championships in Japan, 20-

year-old Wang Shu-yuan, making her debut in an international contest, placed sixth in overall standing for the women's events and was runner-up in the 1,500 m. event. Lo Chih-huan won first place in the men's 1,500 m. event.

During the cultural revolution, skating continued as a sport. In Harbin, capital of Heilungkiang province, hundreds of thousands of people skate and play ice hockey on the city's many rinks, big and small. Every day about a thousand workers from the Harbin Rolling Stock Plant go skating. The ice hockey teams of the Electric Wire Factory and the No. 1 Machinery Plant, two of the city's 30 teams, frequently play each other and often draw enthusiastic applause for their closely-fought matches and fine sportsmanship.

Almost all the schools in Heilungkiang have classes on ice sports and their own teams for interschool competition. In Kirin province many rural people's communes have their own simple rinks and regularly hold small-scale contests. These two provinces and the autonomous regions of Inner Mongolia, Sinkiang and Ningsia,

and the capital Peking, have set up spare-time sports schools for skaters.

The first national ice-sports meet since the beginning of the cultural revolution was held in the city of Mutankiang in Heilungkiang province early this year. Some 640 entrants competed in speed-skating, figure-skating and ice-hockey contests. The youngest speed-skater was 8 years old, and 14 of the 16 speed-skaters who led in overall standing in the first women's group were under 20, an indication that more and more young skaters are coming to the fore. Twenty-four-year-old Chiang Yu-feng from Heilungkiang broke the women's national record for the 3,000 m. event by clocking 5 min. 18.2 sec.

While China's general level of skating is still not up to world standards, the popularity of the sport has produced many young skaters, who, tempered in the cultural revolution, are working hard to improve their skill and speed. Many are training for the national ice-sports contests to be held in 1973 and for future international contests.



Tung Lien-sheng, 15, does a sit-spin.

Ice S



A speed-skating contest in the national ice-sports

Chen Hsiao-fei, 22: a forward spiral.



Wang Wei, 13: a split into midair.



ports



Ice hockey: Heilungkiang vs. Kirin.



meet held this year.



Chiang Yu-feng creating a new national record in the 1,500 m. event for women.

Twelve-year-old twins Pan Yu-ying and Pan Yu-hsia, two of the figure-skating contestants.





On the campus of the Central Institute of Nationalities.

FOUR STUDENTS

—HSIEH PING-HSIN—

STUDYING in the Central Institute of Nationalities on the western outskirts of Peking are students of over 40 nationalities from all over China. Ask any of them about his or her life and you will find a moving story. Most of the first group of students enrolled after the cultural revolution are the children of former slaves, serfs, poor or lower-middle peasants or herdsmen. The history of their families in the old society is one of bitterness and hardship; some of the students themselves had been slaves. But because, with leadership from the Chinese Communist Party and Chairman Mao, their peoples overthrew the ruthless rule of serf owners, princes, chieftains and headmen, today these young men and women are able to come to the capital to study in the institute. Below are the stories of four of them in the Faculty of Politics.

* * *

KALZANG DROLKA'S home is beside the Yalutsangpo River in Tibet. She is a member of the Communist Party Committee of the Tibet Autonomous Region. For generations her family had been the slaves of a serf owner. Her grandfather died from a beating by the serf owner. Her father, three younger sisters and two younger brothers died one after another as a result of ill treatment at the hands of the serf owner. The family lived in the stables; her mother bore her on a heap of horse dung.

At six she was made to feed the dogs and graze sheep for the same serf owner. At night she had to wait on the young master, who was about her age. After making the bed for him and bringing the chamber pot, she would wrap herself in a threadbare cover and go to sleep on the floor. She had to get up several times in the night to feed the horses, each time signalling her master that she had finished the job by pulling a rope attached to a bell at his bed.

When she was older she was sent to graze sheep and horses on the mountains. Barefooted winter and summer, she was not even given a ragged sheepskin to wear, but only tattered gunny sacking for clothing. She had two meals a day, invariably a handful of moldy *tsamba* (roasted highland barley flour). One day a pack of wolves attacked the 300 sheep and four horses she was herding. They killed three sheep, and one of the horses ran away in fright. Fearing a severe flogging from the serf owner, she dared not go back, but hid in a cave. The next day the master found her. He tied her to the tail of his horse and dragged her along the rough mountain paths to the manor house. Her whole body was cut and bleeding and all her toenails were torn off, but the serf owner did not stop there. He bound her to a pillar and gave her a lashing, then pushed her down the stairs. In the eyes of the serf owners she was nothing more than a

beast of burden whom they could beat or kill at will.

Not until Tibet's million serfs were liberated from the reactionary rule could Kalzang Drolka lift her head to see the light of day. With thankfulness to the Communist Party and Chairman Mao, she moved forward on the new road opened to her. Doing as Chairman Mao teaches, to get organized, she



led six of the poorest households of emancipated serfs in her village to set up an agricultural cooperative.

"How are you going to run a co-op?" the enemies of the working people jeered. "You can't read a single character or record work-points."

"Although we can't read, we know which road to take," Kalzang Drolka answered firmly. "We know that by taking the new road pointed out by Chairman Mao we will never have to be slaves again!" These words silenced the enemy and won her the support of more of the emancipated serfs. Not long after this incident Kalzang Drolka was appointed secretary of the Party committee of the Anhsiao district in Gyatsa county. She was later chosen a member of the Party committee of the autonomous region.

At the end of 1971 she was recommended for the Central Institute of Nationalities. She often studies far into the night, drinking in knowledge like one who has long suffered from thirst. When her classmates notice that she is overtired and urge her to rest, she



Lei Chin-lan (right) in the reading room.

points to the scars left by the whips of the serf owners and says, "Although the wounds have healed,

we must never forget the pain. We must live up to the hopes Chairman Mao has placed in us."

Kalzang Drolka tells her classmates about the bitterness of the old society.



* * *

LEI CHIN-LAN is a member of the Sheh nationality and secretary of the Communist Party branch in her commune production brigade in the mountains outside the city of Foochow in Fukien province. She is a vice-chairman of the city's revolutionary committee and was a delegate to the Ninth National Congress of the Communist Party.

Of the 13 children Lei Chin-lan's grandmother bore, only one, her father, remained. The rest either died of starvation or, to save them from such a fate, the family sold them. Suffering like the other poor peasants from the extortion and exploitation of the landlords, her father and her mother had from early on taken the lead in making revolution in their native place. This gained them the love and support of the local people. Since liberation both have been working as cadres in responsible positions.

Born in the bitterness of the old society, Lei Chin-lan grew up in the happiness of the new. When

she was only 15 she began to assume responsibility for women's affairs in her village. After a busy day at her propaganda tasks and farm work, before going home she would carry water for a five-guarantee household.*

She attended the 1966 National Day celebrations in Peking as a representative of the national minority women of Fukien, and later with some of the delegates visited the Tachai production brigade in Shansi province, a national example.

Even now, when she recalls that visit, she becomes very excited. "The Tachai people cut down mountains and transformed their area through their own hard work," she says. "Their spirit gave me great encouragement. Although our slopes are steeper than Tachai's, our soil is better and we have more water sources. If the people of Tachai can transform nature, why can't we?" When she got back home she mobilized the local people and united them in a mass movement to learn from Tachai.

The class enemy, too, was busy. When the commune members were at the height of their enthusiasm removing rocks, building highways and terracing the mountainsides, a bad egg would whisper, "What are you working so hard for? No matter how much you do, all the honor will go to Lei Chin-lan."

Lei Chin-lan recognized this as an attempt to sabotage the mass movement to learn from Tachai. She mobilized the masses to struggle against this person. With heightened awareness of the class struggle, the masses were more enthusiastic than ever before. Within one year they terraced their fields and built roads and hydro-electric power stations and installed loudspeakers in the villages. This brigade, which had always had to get some of its food grain from the government, now became an advanced unit and has a surplus of 200,000 *jin* (100,000 kilograms) a year to sell to the state.

* A five-guarantee household is one where there is no one able to work and which has no relatives to help them. They are provided by the collective with food, clothing, fuel, care and education, and the proper burial when they die.

In November 1971 Lei Chin-lan came to Peking and began her study at the institute. She is monitor for her class. Taking the initiative as she does in everything, she has led the class to become a model unit.

* * *

TSOMO, a woman of Monba nationality from the Himalaya Mountains, is a member of the revolutionary committee of the Tibet Autonomous Region and a deputy to the Third National People's Congress. Her family were poor peasants, for generations tilling the land of the manorial estate and doing whatever unpaid labor the manor lord demanded. Every year the greater portion of the crop they harvested was taken from them by the manorial lord, so for half the year the family had to subsist on roots and wild herbs, or try to keep alive by begging. When she was five, Tsomo's father died, ill, exhausted by the struggle against toil and hunger. As her mother was unable to support all three children, Tsomo was sent to stay with her aunt, who lived in the same poverty.

In 1959 the Monba people were emancipated. In celebration, Tsomo and the people in her native village, with help from the Chinese People's Liberation Army, battled the biting cold to build a highway to the county town. For her outstanding work she was honored with the title "Labor Model". In 1960 she was elected by the Monba people as their representative to tour various places in the country.

On her return she was put in charge of women's affairs in the Lepu district in Tibet. Her main task was propaganda and education work among the women. Having never gone to school, she found the job very difficult. When she heard directives from above or examples of others' advanced experience, she could not write them down but had to depend on her memory. She could not read the papers or make an outline for a speech. A leading comrade realized what was troubling her and came over to give her encouragement. "You are still young. Even if you have had no schooling, you can still learn. You must learn while you work." Tsomo

followed his advice and after a year was able to begin reading Chairman Mao's works in Tibetan.

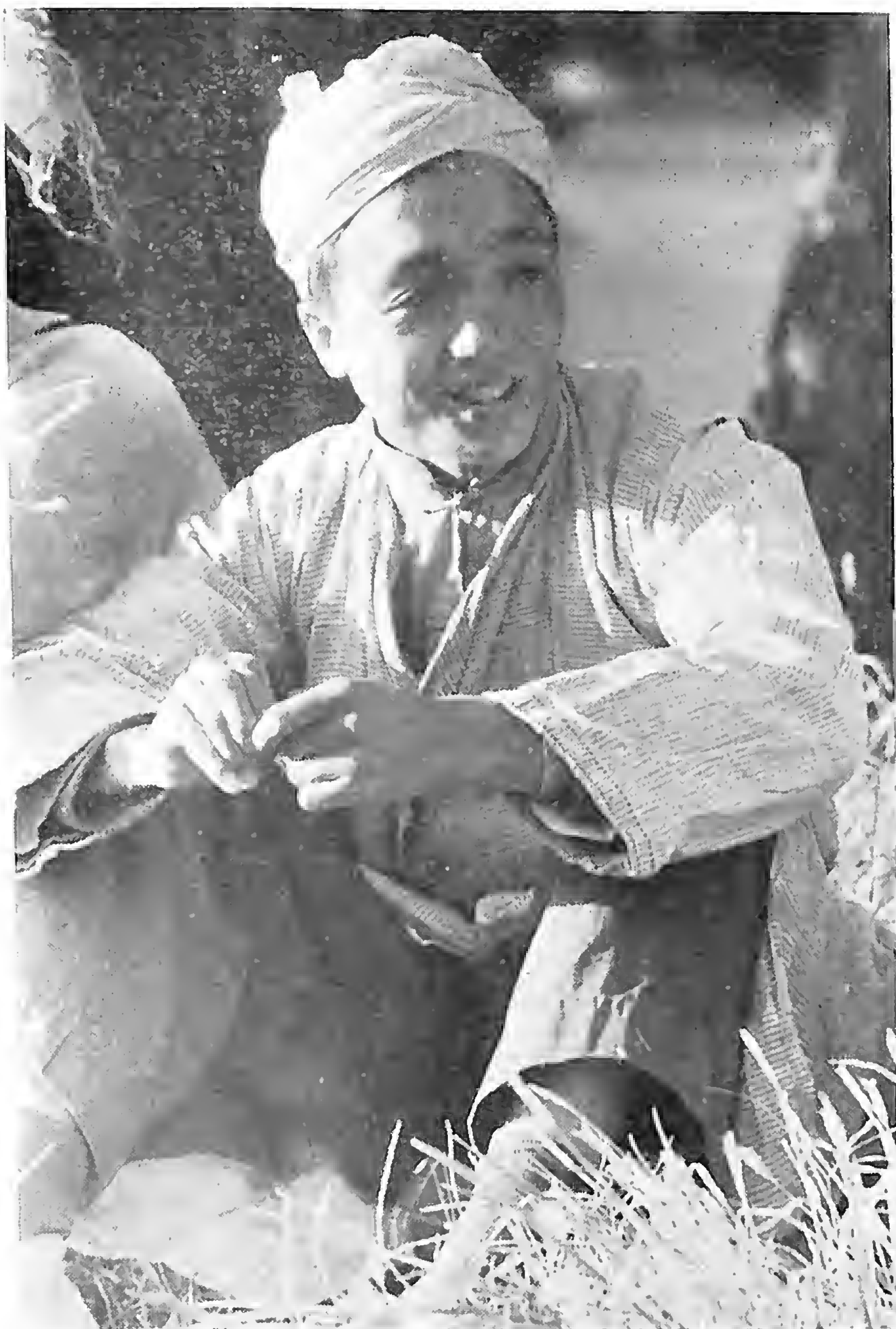
Ever since she was very young Tsomo has loved to sing. While in her aunt's home she often went with her cousin to graze the cattle on the mountains. There she could sing loudly and freely, giving voice to the anger and hope that the Monba people kept buried in their hearts. In 1964 she performed at a national music festival featuring people from the minority nationalities. In her clear voice she poured out the love of the Monba people for the Communist Party and Chairman Mao.

As one of the first college students of the Monba nationality, Tsomo came to the nationalities institute bearing the trust and hopes of her people. The bitter experience of the Monba people is still fresh in her memory — generations of illiteracy without ever even having heard the word "school", the insulting term "savages" flung at them by the estate owners. It is a driving force in her study.

She knew very little of the Han language, so at first failed to fully understand those lectures given in that language, but she did not let this difficulty stop her. Whenever she was not clear about something, she would ask others about it after class. When she found she did not have enough time to finish her studies during regular hours, she continued deep into the night. After a month of hard study, Tsomo, who could write only a few characters of the Han language when she entered the school, can now write a 200-300 word composition in it.

* * *

HO KUANG-YI, who comes from a village beside the Nu River in Yunnan province, is a member of the Nu nationality. For him, born two years before the liberation of Yunnan in 1950, and raised in the new society, education was no problem. He finished primary and middle school. In 1968 he was assigned to teach primary school in his native village. He learned, however, that a girl who had been his classmate was to teach in the commune's Talo brigade, accessible



Ho Kuang-yi



Tsomo

only by a dangerous mountain path through dense forests frequented by tigers and wolves. The trip took half a day; some sections of the path had to be negotiated by hanging on to creepers for support. Ho volunteered to exchange places with the young woman.

This brigade was composed primarily of members of the Lisu nationality. The young teacher worked well with them, and in addition to his teaching joined them in their collective labor. He spent his evenings visiting his pupils' homes, helping them to study and getting to know their families. In 1971 the leaders of the Talo brigade recommended him for study at the Central Institute of Nationalities.

Ho Kuang-yi hurried home to tell his family the good news. Holding his hand, with happy tears in her eyes, his mother talked with him through the night.

"You are lucky enough to be brought up in the new society and have never experienced the things

our family suffered for generations," she said. "In the past our life was more bitter than the bitterest herbs on the mountains. Without the Party and Chairman Mao you would not have the happiness you have today. When you go to college you must not only study well, you must be sure you keep the simple, hardworking qualities of the working people." The next day at a farewell party the members of his brigade presented him with a wooden bowl that one of them had used for begging. "You have never used a bowl like this," they said. "We want you to take it with you to remind you of our past."

After he got to school, for the first few weeks Ho Kuang-yi was very strict with himself. "But then," he says with a bit of a shamefaced expression, "soon I began to grow slack. How wonderful it is to live in the city, I thought. You can take a bus wherever you want to go. No more dangerous mountain paths. You can get water by just turning the tap, you don't have

to carry it up the mountains. When I saw such nice things in the stores, I yearned to buy them all. In short, what was uppermost in my mind was living the good life."

The Party branch realized what was going on and urged him to study Chairman Mao's teaching, **"The comrades must be helped to remain modest, prudent and free from arrogance and rashness in their style of work. The comrades must be helped to preserve the style of plain living and hard struggle."**

"Then I remembered the words of my mother when I left home, and the wooden bowl," Ho relates. "It was a shock to me to realize that I had become slack, ideologically disarmed. If I continued on this way I would lose sight of the revolution."

Ho Kuang-yi promised himself to carry on a continuous struggle against all kinds of bourgeois ideology, to always stay like the working people.

EMANCIPATED SLAVES BUILD A NEW LIANGSHAN

Tea plantation.





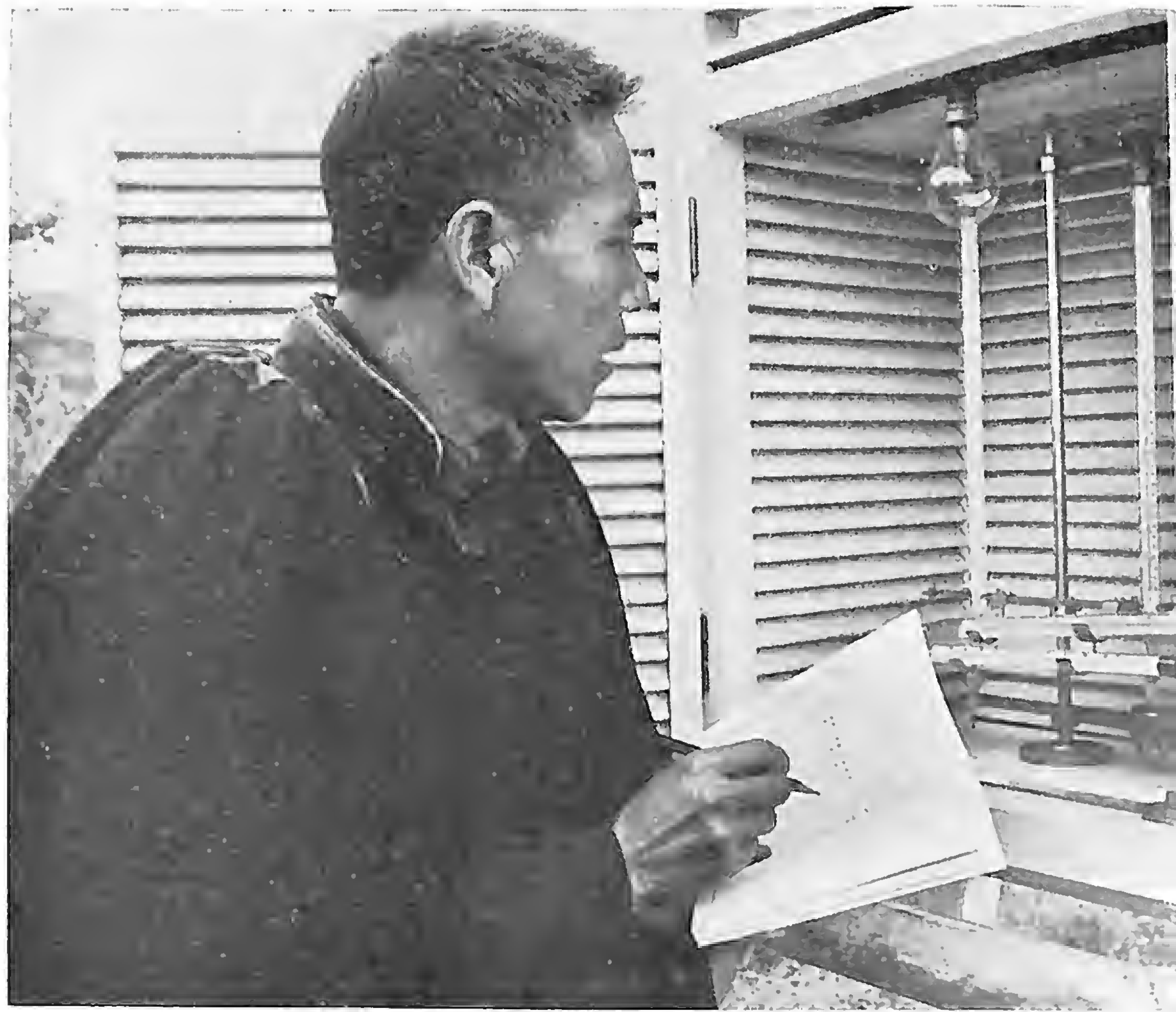
Rice being grown in a high cold region.



Weaving and sewing new clothes.

SLAVES WHO STOOD UP

Staff Correspondents



Taking readings at the weather station of the Liangshan Yi Autonomous Chou.

WE were deep in the Liangshan Mountains in China's south-westerly province of Szechuan, in an exhibition hall at Chaochueh, seat of the Liangshan Yi Autonomous Chou. The objects, photographs, charts and other materials we saw re-created a horrifying picture of the slave society that not so long ago was reality in this part of the country.

The Yi minority nationality are tall, erect mountaineers dwelling among rugged peaks that tower more than 2,000 meters above sea level. Their 600,000 people live in compact groups over an area of 30,000 square kilometers. Before liberation the Yis here were in the stage of slave society. They were divided into four categories: Black Yi, *chuno* (White Yi), *anchia* (slaves with settled families) and *kashikalo* (hearth-tenders).

The Black Yi were the slave masters. They accounted for 5 percent of the population here but had more than 70 percent of the land, livestock and farm tools. They considered themselves of noble blood, thus were the hereditary rulers. The *chuno* owned very little land and had to work without pay for the slave masters a certain number of days every year. The *anchia* and *kashikalo*

had nothing to their names and no personal freedom. The only difference between the two was that the *anchia* could return to what they called homes at the end of a day while the *kashikalo* were absolute chattels in the house of the slave masters, toiling from dawn till late at night plowing, tending sheep, fetching water, collecting firewood, pushing the millstone and cooking. Their clothing was rags of hemp cloth the year round, their food a mixture of buckwheat and wild roots. They were flogged or killed at the whim of their masters and were sold from one owner to another. At least a dozen slaves exchanged for one good horse.

We saw drawings recounting the story of a child slave. With his nostrils pierced by a rope he was led around like a calf to provide fun for the children of his master. Others told how a slave owner, suspecting that one of his slaves had stolen something from him, ordered all 18 of them to put their hands into a pot of boiling oil. Those who had not stolen could not be burned, he said. All 18 slaves lost the use of their hands. In the exhibition were chains and fetters, instruments used to torture the slaves and the skeletons of slaves who had been buried alive.

But the exhibition also showed how where there is oppression there is resistance. The slaves in the Liangshan Mountains were continually in revolt against their rulers. There is many a story of how a slave rose and killed his master, of how another locked himself in the room where his master kept his valuables, set fire to the place and perished with it. Gradually through experience the slaves learned that they could fight their masters more effectively by getting together and with weapons. The Yi slavers' practice of coming down the mountains and kidnapping poor peasants of the Han nationality to take back as their chattels united slaves of both Yi and Han nationality in struggle. The biggest uprising, an event that shook the Liangshan Mountains, took place in 1914-16 around the counties of Mienning and Yuehsi.

In 1935 the Chinese Workers' and Peasants' Red Army under Chairman Mao and the Communist Party passed through the Liangshan Mountains on its Long March. They helped the suffering poor understand the cause of their oppression and the theory of getting organized for freedom. With this inspiration and with the backing by the Red Army the Yi people rose and struggled against



Operator of Yi nationality in the Haiwan Power Station.



Students at a veterinary school run by the *chou* learn to give acupuncture treatment to oxen.

the Kuomintang warlords and the slave owners. They formed guerilla units and many young slaves joined the Red Army.

The first big victory of their struggle came in 1949 when the whole country was liberated. In 1952 the Liangshan Yi Autonomous *Chou* was set up. The years 1956-58 saw the democratic reform which abolished the slave system, freed the slaves and distributed land to them. For the first time in history the Yi slaves were their own masters.

As we came out of the exhibition hall we paused at the gate to look over the new town of Chaochueh, nestling in a valley sheltered by mountains of deep green. A broad asphalt road leads from the exhibition hall far into the valley. On either side of the road are rows of new buildings and houses. Once little more than a market, this place was a perfect fit for the figure of speech "a sneeze can be heard all over town". Today Chaochueh is a city of 10,000 people, its outskirts dotted with factories. Highways lead from it to all of the nine counties under the *chou*.

Their Own Masters

In the office of the Communist Party committee of the autonomous *chou* we met Armuga, a Yi

who while a slave more than 30 years ago had joined the Red Army on its Long March. He is now a secretary of the *chou* Party committee. With our impressions of the Yi people's heroic struggles still fresh in our minds, we shook hands with this veteran Red Army man with special warmth.

Armuga had joined the Red Army after the defeat of a local uprising against slave masters and went with it all the way to Shensi province. He fought through the eight years of the war of resistance to Japanese aggression and later took part in the battle to liberate the Liangshan Mountains.

"While in the army I learned something about why we must make revolution," he said. "I learned that our enemy was not just the scores or even hundreds of Yi slave owners, but the entire exploiting class, including the Kuomintang reactionaries, the big landlords and big bourgeoisie. And that all working people, whether they are Yis, Hans or any other nationality, are brothers of our own class. I've found from my own experience that in the last analysis, national struggle is a matter of class struggle."

The democratic reform opened the way for the Yi people to make

economic progress. Fully-socialist agricultural producers' cooperatives formed throughout the autonomous *chou* in 1958 put the freed slaves on the road of cooperation and common prosperity. During the Great Proletarian Cultural Revolution the people amalgamated their co-ops into larger collectives, people's communes. Uniting government and economy under a single leadership, the communes, with their greater collective strength, were able to fight natural disasters more effectively. In 1971, despite low temperatures, hail, excessive rain, windstorms and insect pests, the harvest in the Liangshan Mountains was 2.7 times that of 1952. In the past not a single sickle, not even a nail was made in the area. Today there are factories in every county and the *chou* boasts a total of 480 small hydro-electric power stations.

To get an idea of how the emancipated slaves were building up a new Liangshan, Armuga urged us to visit the Walikou production brigade of Nungtso People's Commune, once the poorest place around.

The New Walikou

Tucked away in mountains 2,500 meters above sea level, Walikou



Highways like this link the seat of the *chou* with all nine of its counties.

seems so remote that we were surprised at the lively scene that greeted us. With a loudspeaker in every home, the commune members hear broadcasts from Peking every day. From shops for milling flour and making farm tools came the hum of machinery. At night the mountain darkness is pierced by beams from brightly-lighted windows. Children do their lessons and adults attend political or literacy classes by electric light.

For centuries the Yi people had farmed by setting fire to a patch of scrub and sowing seeds in holes dug with a wooden stick or

crude iron hoe. But now we saw walking tractors plowing the land on the slopes. The machines were kept from slipping by a rope held by another person up the slope, an ingenious makeshift method that served the purpose well. Once only buckwheat was grown in this high, cold region, now the freed slaves gather good crops of wheat over large areas. They have also bred a cold-resistant strain of wheat which they named Walikou No. 1. The new strain is being popularized in other areas of similar altitude. The Walikou farmers succeeded in making a new-type

fertilizer so that for the first time fertilizer is being applied in these mountains.

Ever since an agricultural producers' cooperative was formed there, Walikou's grain production has been rising steadily and the per-*mu* yield has risen from 70 *jin* to 400. The number of head of livestock has multiplied fourfold. Now every family has more grain than it can consume and savings in the bank. In the last few years the brigade had surplus grain totalling 600,000 *jin* which they sold to the state.

The course down the collective road was not without incident, the commune members told us.

They formed their co-op in 1958, led by Giniu Buha and Hailai Shigu, now secretary and vice-secretary of the Walikou brigade Party committee. That winter Buha, then chairman of the co-op, had just returned from a study session in the county town, and while harvesting potatoes was telling the other members about the bright future socialism would bring. "If you're going to follow the Han people, then you're forgetting the ancestors of us Yi people!" a man by the name of Jiwugbo put in.

"I haven't forgotten who you are, Jiwugbo," retorted Buha. "You were a usurer. The hungrier

The village of Walikou in the Liangshan Yi Autonomous *Chou*, Szechuan province.



we were, the richer you got. Your ancestor was not our ancestor, and you're not going to make us go back to the old man-eat-man way. Oh, no. *We're* going to take the road pointed out by Chairman Mao and the Communist Party." All the former slaves agreed with him.

That night Buha stayed in the potato patch to keep watch over the crop. Towards midnight Jiwugbo stole up from behind and swung an axe at him, injuring his head. Buha's shouts roused the people living nearby and the villain scurried away.

The next day Jiwugbo was apprehended; he was punished according to law. His savage attempt only reminded the former slaves more forcefully of their hatred for the old society and united them more firmly in their determination to go the socialist way.

For Bigger Crops

The commune members are particularly proud of the improvement to their fields — the result of long years of work. They used to have a saying that their fields were either hanging from a cliff or were mucky valley-bottoms. In 1964 when co-op chairman Shigu came back from attending the Third National People's Congress in Peking he told the freed slaves that Chairman Mao had urged all the farming units in the country to learn from Tachai. This production brigade in Shansi province, by dint of hard work and revolutionary will, had transformed its bare mountains into terraced fields. Shigu talked about how growing crops was not just to improve their own lives but also to help build socialism in the whole country. The words opened up new horizons for former slaves. "Let's make those mucky swamps yield grain," they said.

In midwinter, led by Buha and Shigu, they waded into the knee-deep mud and began prising up huge boulders and digging ditches for draining away the water. The blade of a three-*jin* hoe would wear out in less than a month, and after a season of work four-foot crowbars were shortened by half.

For seven winters they kept at it, prising up thousands of boulders, breaking them into pieces and carrying them away. Then from some distance away they brought basket after basket of fertile earth to fill up the swamps. They put in 300 underground drains lined with stone on three sides and covered over with stone slabs and then a thick layer of rich earth. In this way they ended waterlogging on 351 *mu* of fields. The thicker layer of earth raised the soil temperature. They got three- to fivefold increases in yields.

The commune members also built a 20-kw. hydro-electric station in less than two months, all by their own effort. Electricity raised work efficiency all around. Threshing the year's wheat crop with a flail used to take a month, now the threshing machine finishes the job in three days.

The brigade also set up its own kiln for firing bricks and tiles. Soon many families were able to move into new tile-roofed houses. Around these they planted groves of bamboo. The mountain slopes now have a dense cover of pine trees set out a decade ago and fruit trees planted more recently.

Never Forget the Past

"Only when you have tasted bitter herbs can you appreciate the sweetness of honey," Buha said to us. "We emancipated slaves may not understand all the profound theories of socialism, but we do know that socialism will once and for all abolish the slave system and the relationship of man oppressing man.

"I know it from my own experience," he added. "My parents were both slaves. They were paired off by their masters. Their children were to be divided equally between the two masters. I had five brothers and sisters. Some died from backbreaking toil or as a result of torture, some were sold and I don't know where they are now. My wife and I were both slaves and our children were to be divided equally between our masters. If it hadn't been for liberation I don't know where our family would be today. We know



Giniu Buha

what it means to go back to the old way."

He pointed to a steep slope on which were carved three big characters meaning "Head-cutting Crag". The slave masters maintained their rule by terror and that was the place where the masters killed any slave who "stepped out of line". When we got up close we read an inscription placed there: "People say the *wutou* plant is poisonous, but it is not more poisonous than the heart of a slave master. This was the hellish spot where the slaves were executed. In the 13 years before democratic reform seven slaves were murdered at this spot."

Tablets have also been erected beside the Ditch of Blood and Tears where slaves were buried and Heartbreak Tree where they were hanged. Every year before spring plowing, after the harvest and at New Year's the emancipated slaves in the commune gather together to recall the nightmare that was their past and resolve never to forget it.

"With our memories of the past and our prospects for the future we have inexhaustible strength," said Buha.

Life Gets Better Every Day

On the way to the county town.



In a county department store.





The photographer's studio is a popular place.

A street in Leipo county.





Guanposhleng (right) collects stories from an old musician.



Guanposhleng with the youngsters.



A Folk Musician on the Grassland

*My grassland home is a
beautiful place,
The air sweet with the
fragrance of flowers,
White clouds drift in a sky
of deep blue,
The breeze bends the grass
to reveal cattle and sheep.
Ah — ha — ho — yi —
Here where we live
Is heaven on earth.*

Performing for a group of herders.

On a meadow deep in the Khorchin grassland in China's northeast, a man with a sunburned face and twinkling eyes was singing, accompanying himself on a four-stringed fiddle. His audience was an elderly shepherd.

The singer was Guanposhleng, the well-known Mongolian folk musician who leads the orchestra of the art troupe of Jerim League.* He and several members of the orchestra had given a performance at the village, and everyone except the old shepherd was there. The old man had gone out to the grazing ground with the commune's sheep. Moved by this devotion to the collective, Guanposhleng and the members of the troupe walked several kilometers to give a show especially for the old shepherd.

The figure of the folksinger in his brown Mongolian robe, visored cap and high boots, his four-stringed fiddle on his back, is a familiar sight in this part of the grassland as he goes about singing for the people. Today his songs are full of joy and hope like the one he sang for the shepherd, but not always was it thus.

GUANPOSHLENG was born 37 years ago in a poor herder's family. His mother died when he was three days old. Grief sent his father into such a decline that he lost his sight. At six Guanposhleng began to go with his grandmother begging before the lama temples and houses of the

nobility. One day a lonely old street musician of Han nationality came by their hut, singing and playing a four-stringed fiddle. Little Guanposhleng was so carried away by the beautiful but sad melodies that he forgot his own hunger and gave the old man the leftovers he had just got while begging. He fell in love with the old musician and his fiddle. Together they went begging, and the old man taught him to play the fiddle. A deep class feeling bound them to each other.

The old musician fell ill. On his deathbed he put the four-stringed fiddle — his sole possession — into the boy's hands. "This has been with me for most of my life. With it I have tried to express the sufferings and sorrows of the people of the grassland. Learn to play it well. I hope that one day you will use it to sing of a happier life."

Guanposhleng dried his tears and practiced hard. At the age of 12, he was able to play a great many folk tunes.

That same year, in 1947, Guanposhleng's native place, a semi-agricultural semi-herding region, was liberated. Chairman Mao led the people to stand up. In the land reform Guanposhleng's family was allotted its share of land, cattle and sheep. His grandmother passed away, but he and his father came to know security for the first time in their lives.

Guanposhleng went to school and also joined the village amateur music and drama group. He asked the men of the People's Liberation Army stationed in his village to teach him to read musical notation. Soon he began writing down melodies of his own. After much hard work he finished his first piece for the four-stringed fiddle called *The Herdsmen Sing of Chairman Mao*.

LEARNING of the young man's musical talent, in 1953 the

* A league is an administrative level below the autonomous region.

district people's government asked him to become a fiddle player in its art troupe. Very excited, Guanposhleng thought to himself: Playing the fiddle and singing today is not just a way to earn a living, but like all the arts it is to serve the people. How can I do this best? He put the question to the leaders of the troupe and they suggested that he study Chairman Mao's works, especially his *Talks at the Yen-an Forum on Literature and Art*. He did, finding time for it no matter how busy he was. Then, as Chairman Mao has taught, he went among the herdsmen and peasants, lived with them and learned from them as he performed for them.

He was later asked to play in the banner (county) art troupe and in 1961 became leader of the orchestra of the Jerim League Art Troupe. Twice he was sent to spend time with the provincial song-and-dance ensemble in order to get more advanced training. In the meantime Guanposhleng took every chance he got to go to the herding villages and be with the people.

He lived, drilled and labored with the local PLA men and militia, an experience which provided him the inspiration for the four-stringed fiddle piece *Cavalry on the Grassland*, which depicts the army and the militia guarding the frontier. "We can almost hear the horses neighing and see ourselves at bayonet drill or galloping along," said both army men and herdsmen when they heard it. "You put into music our determination to defend our motherland."

Though the wandering minstrel of yesteryear has now settled down and is the father of three children, he still devotes a good part of his time to touring the grassland with the troupe. In the past dozen years, with a repertoire that included 300 of Guanposhleng's compositions, the troupe has travelled 14,000 kilometers and given some 1,200 performances to audiences totalling over 300,000. On the Khorchin grassland Guanposhleng's name has become a household word.

During the cultural revolution, inspired by the changes around him and eager to express them, he began to make innovations in the construction of the four-stringed fiddle and the technique of playing it.

THE GRASSLAND people have been playing the four-stringed fiddle for more than 300 years. It has a small resonance box, which rests on the player's knee, with a long slender neck held vertically by the player in his left hand. The four catgut strings are attached to tuning pegs at its upper end.

The instrument came into being in the course of the nomadic life and was used originally by storytellers to accompany themselves. Its simple construction, small volume and narrow compass were not designed for performing difficult compositions or expressing rich musical content.

Noting that on a violin it is the metal strings which give it volume, Guanposhleng changed the two bass strings on his fiddle for ones of alloy steel and used nylon for the two treble ones, giving the fiddle greater richness in the treble notes while preserving the mellow tone-quality of the bass. He enlarged the resonance box and reconstructed other features to increase the volume. The innovation made the instrument more versatile while preserving its unique tone color.

Guanposhleng spent six years studying the more complicated techniques of bowing, fingering and changing of the hand position as used with the violin and adapting them to the four-stringed fiddle. Now with it he can provide more elaborate background effects for his storytelling—the sound of a storm, galloping hoofbeats, a horse's neigh or the bleating of the sheep—and can also produce the bright, clear, soaring tones and spirited cadences needed for the most beautiful of melodies.

In addition to its use to accompany storytelling, the reconstructed fiddle is now the vehicle for stunning solo performances that hold the audience spellbound, and

an instrument for orchestra or for accompanying Peking Opera and song-and-dance performances.

WHEREVER Guanposhleng goes, he is always ready to train young people in his technique and helps set up local music and drama groups. The places where he stays are always crowded with young people who are learning to play the four-stringed fiddle, to compose or to become storytellers.

Once after he performed in a production brigade, some 60 young men and women came together to form an amateur group. He trained 15 fiddle players and wrote more than 50 pieces of music for them. They came along so fast that soon their group was chosen to perform in the league music festival. Now their tours of the communes are inspiring more people to take part in musical activities.

In coaching the young, Guanposhleng is always patient and painstaking, he never stops until his pupil has mastered the instrument. Every night for two years he went to the home of Padaronguei to give him lessons. One stormy night Padaronguei thought his teacher would not come, but at the usual hour Guanposhleng burst in, his clothes soaked through. While his clothing was drying near the fire, Guanposhleng gave his lesson with the same exacting spirit. Today Padaronguei is an accomplished four-stringed fiddle player, and leader of the orchestra of the Inner Mongolian Song and Dance Ensemble.

Over the years Guanposhleng has taught over 200 players and his pupils have trained many more. The grassland echoes with the sound of the four-stringed fiddle accompanying voices of many nationalities as they sing:

*The wild lilies face the sun,
its bright red hue,
Khorchin is linked with the
city of Peking.
From the top of Mt. Hanchan
we sing of you —
You who are forever in our
hearts —
Our dear leader Mao
Tsetung.*



Textile Workers' Standard of Living Rises

CHEN HAN-SENG



Above: The textile district in Shihchiachuang. Below: Young mill hands.

SHIHCHIACHUANG, now the provincial capital of Hopei, is a textile center as well as a railway center, situated in the midst of a vast cotton-producing region in north China. The last pre-liberation figures give the population as less than 70,000 in 1925. Today it has grown more than tenfold.

Twenty-five years ago only three kinds of cloth were produced there, one woven by machine and two by hand. Today there is no longer hand-weaving, and the factories

turn out 69 varieties. The number of spindles increased rapidly from 11,000 in 1947 to 260,000 in 1956. Today there are 460,000 spindles. Only a few of the machines were imported from Japan and England; all the rest were manufactured in China.

Shihchiachuang has an estimated 32,000 textile workers. Some 2,500 of them are "migrants" from the older textile centers of Tientsin, Tsingtao and Shanghai who came around 1956 as a core-crew of skill-

ed workers. Most of the rest come from the city's outskirts and districts nearby. In the beginning, some 3,000 of them were sent for a six-month apprenticeship to Tientsin factories. Now, of course, there is no need for its workers to go to outside places for training. The city trains its own and some Shihchiachuang workers have even gone abroad to help friendly peoples develop their own factories.

What about monthly wages? Wages for the workers range from



At the home of a textile worker.



Workers' apartments.

35 to 96 yuan. Most of them receive between 54 and 60 yuan a month, with the average around 50 yuan. The wage scale has undergone several revisions. The biggest was in 1963 which covered 60 percent of the workers. At present wages in some categories which are still considered low are being increased. Though wages have gone up, prices of basic commodities have not.

The workers are covered by labor insurance, which includes free medical care, and also benefit from the many facilities provided by the factories for their welfare. One mill with 3,600 workers which I visited recently is served by a

clinical staff of some 30 people; another I visited, with 5,900 workers, has 40 medical personnel.

On the factory grounds there is a theater with a seating capacity of 1,000, where workers can see a film once a week free. The factory has an athletic field and swimming pool, and television sets in the recreation room, all for the workers' use. The cost of food in the dining hall, rent in the mill's residences and dormitories and fees in the school and kindergartens managed by the factory are all very low.

Better Food, Bank Deposits

Usually the economic position of a worker's family does not depend on the wage of just one wage earner, and when a family has two or more wage earners it is well off. In a majority of Shihchiachuang textile workers' families — perhaps more than 60 percent — there are two or more wage earners. Here are the stories of some of them.

There are four persons in the family of Yang Feng-chen. Her monthly wage in the textile mill is 58 yuan, and her husband gets 80 yuan working on the railway — a total of 138 yuan. Of this they spend 54 percent for food and fuel

Orchestra in a school attended by mill workers' children.



for cooking, nevertheless they have a bank deposit of about 400 yuan.

Li Erh-chieh is a widow with seven in her family, four of whom are wage earners. Their total income, including her wage of 58 yuan, is 187 yuan. They spend 60 percent of this on food and fuel, and have a bank deposit of 150 yuan.

Wang Hsiang-jung, a young textile worker, earns 54.60 yuan a month. Her husband works in a nearby people's commune, and their son and one daughter stay there with him; a younger daughter lives with her mother and attends the grade school in the factory. Costs for food for the family come to 64 percent of their income, but they still maintain a bank balance of 300 yuan.

Wang Hsueh-chiu came to Shihchiachuang from Tientsin in 1956. She now earns 64.40 yuan a month. Her husband, who works in the same textile mill, gets 55 yuan. They have a six-year-old boy and

two girls of five and three, and also support her 65-year-old mother-in-law. Another son contributes 25 yuan a month towards her support. The family spends 70 percent of their total receipts for food, and has a bank deposit of 120 yuan.

Another worker, Yen Chengyun, came from Liaoning province and is now 36. She gets 44 yuan per month. Her husband, working in a factory in another line of work in Shihchiachuang, earns 81 yuan. They have a 12-year-old boy and two girls, nine and one. Out of their total income of 125 yuan, they pay 72 percent for food. They have a bank deposit of more than 200 yuan.

These figures indicate a marked rise in the standard of living. Before the liberation, food used to take up 75-85 percent of the total income, but now it accounts for about 70 percent. Thus the workers have more money to spend on other things.

An investigation among 124 families of textile workers found

these facts on the ownership of consumers' goods:

	1950	1972
Bicycles	1-2	187
Watches	2	134
Sewing machines	0	69
Radios	0	86

Meat, eggs and fish — traditionally foods of a higher quality which working people once rarely ate — are becoming common in the diets of more and more textile workers. The number who have woolen clothing — more expensive than padded clothes and once strictly a luxury item — is steadily increasing. On the average, rent does not exceed 5 percent of the wage.

The life of the Shihchiachuang textile workers is making marked improvement as the years go by, in keeping with their increased production. In 1970 they produced 527 million meters of cloth. One-tenth of their annual production is exported to more than 30 countries and regions.

(Continued from p. 9)

ganda for atheism. This is a fundamental right of the Chinese people of all nationalities.

Q. What has the new China done to develop education for the national minorities?

Because of the policy of oppression and discrimination of the reactionary ruling classes through the ages, education among the national minorities was in a deplorable state. Most of the working people could not go to school. There were very few schools. In Tibet, for example, there was not one regular school even of the primary level. All the serfs were illiterate. The feudal hold of the monastery, pillar of the serf system, kept the working people ignorant and backward.

After liberation measures were taken to develop education for the minority peoples. Special sections or personnel in the education departments in the central and local governments give attention to this work. In minority areas where the people live sparsely scattered, classes and schools are more numerous than they would be if in proportion to the population. Limitations on age are extended for the minority people. Some schools run special preparatory classes for minority students to help them catch up with the others and go on to higher studies.

To meet the need for teachers, in addition to sending Han teachers to assist in the development of minority education, special attention is given to schools and classes for training teachers from the minority nationalities.

Nationalities institutes, located in the capital, Peking, and other places, have been set up for training minority cadres. Universities and colleges have been established in the principal minority areas, Sinkiang, Inner Mongolia, Kwangsi, Yunnan, Kweichow, Chinghai, Ningsia and the Yenpien Korean Autonomous *Chou* in Kirin province. All higher institutes make it a point to seek out students of minority nationalities.

Primary and middle schools have been set up extensively in all the minority areas so that the majority of school-age children are in school. Tibet, for example, has a nationalities institute, a teachers' school, seven middle schools and 2,500 primary schools. In 1971 there were 30 times as many young people in school as in 1959, before the democratic reform.

Across the Land

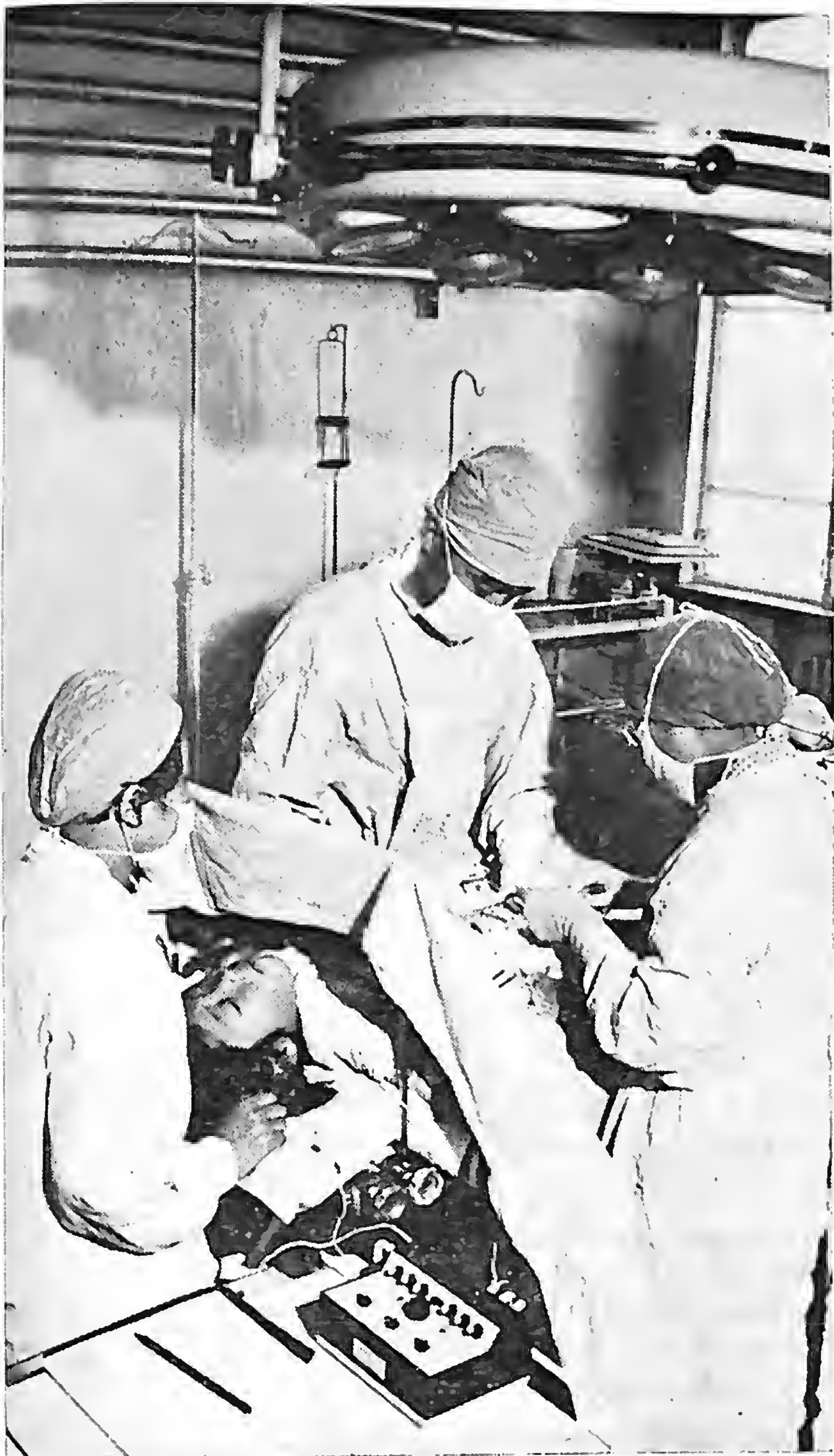
Peking Children's Hospital



Young patients go for a walk in the hospital grounds.

Careful study of the pulsebeat helps a doctor of traditional medicine diagnose a young patient's illness.





The doctors have a lot of experience in surgery on children.

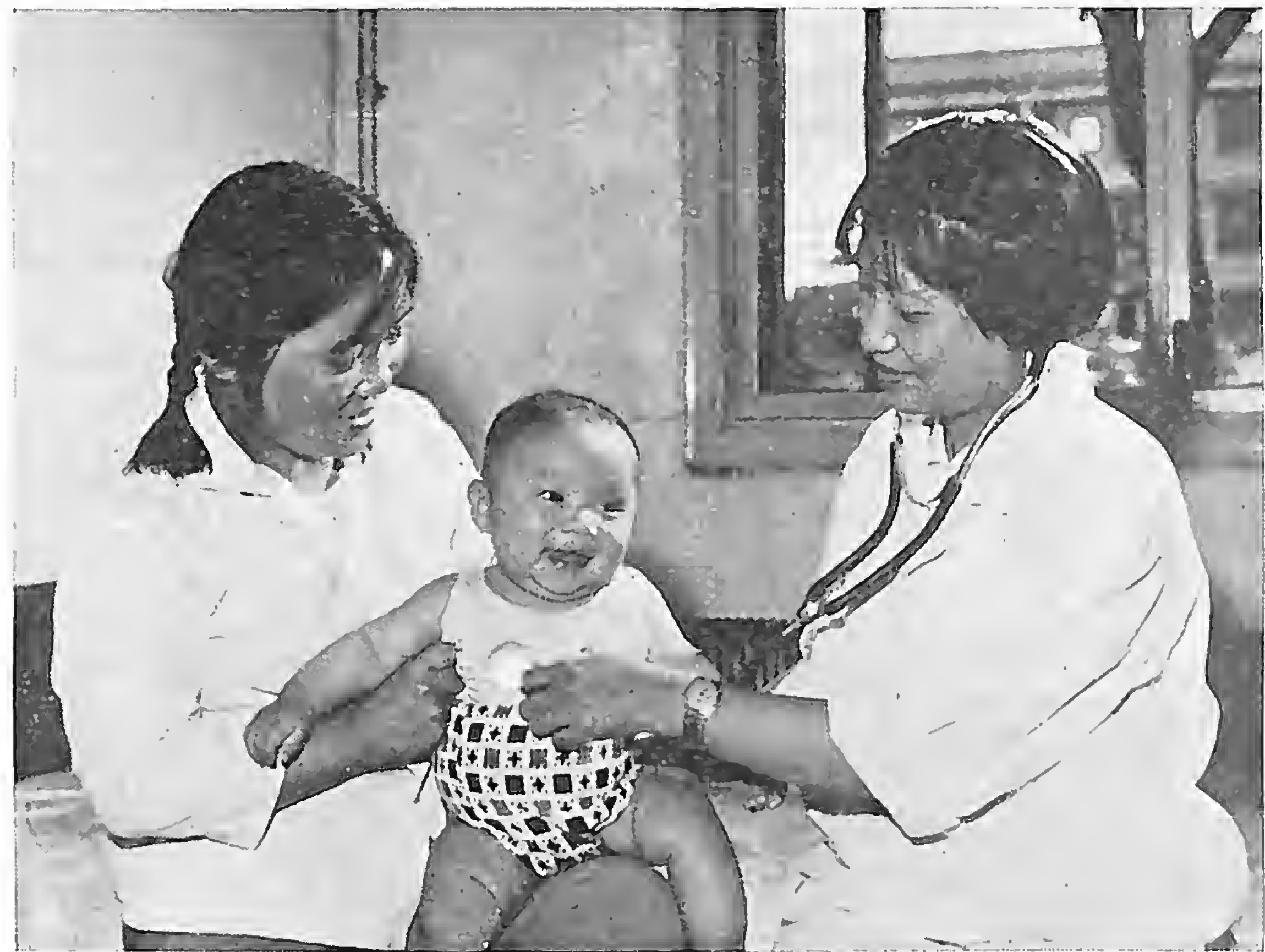
The Peking Children's Hospital, one of China's biggest, handles over 2,000 outpatients daily from newborn infants to children up to 14 years old. It has nine departments and six sub-departments. Covering a floor space of 32,000 square meters, the hospital has 600 beds, nearly four times the total number of children's hospital beds in China before liberation.

The hospital's child care department popularizes knowledge of hygiene and disease prevention among families in the neighborhood and nurseries, kindergartens and schools and supervises the treatment given there. Hospital personnel also do research on common and frequently occurring illnesses of childhood.

The pathological museum is an aid to identifying special conditions in children's research on their diseases.



One of the wards.



The hospital staff visits the homes and gives regular physical examinations to all children in the area it serves.



Lesson 8

看 体育 表演

Kàn Tìyù Biǎoyǎn

Seeing a Sports Exhibition

昨天, 我和我朋友去首都体育馆
Zuótiān, wǒ hé wǒ péngyou qù Shǒudū Tìyùguǎn
Yesterday, I and my friend went Capital Stadium

看了一场体育表演。首都体育馆是
kànle yì chǎng tìyù biǎoyǎn. Shǒudū Tìyùguǎn shì
saw a sports exhibition. Capital Stadium is

中国最大的体育馆, 比赛大厅能
Zhōngguó zuì dà de tìyùguǎn, bǐsài dàtīng néng
China's most big stadium, competition court can

坐一万八千人。大厅里还挂着很多
zuò yìwàn bāqiān rén. Dàtīnglǐ hái guàzhe hěn duō
seat 10,000 8,000 people. Court in also hanging very many

巨幅标语, 显得非常庄严。
jù fú biāoyǔ, xiǎndé fēicháng zhuāngyán.
giant slogans, appears extraordinarily magnificent.

表演开始, 运动员们举着美丽的
Biǎoyǎn kāishǐ, yùndòngyuánmen jǔzhe měilì de
Exhibition started, sportspeople holding beautiful

花束, 迈着整齐的步伐, 进入比赛
huāshù, màizhe zhěngqí de bùfá, jìnrù bǐsài
bouquets, striding even steps, entered competition

大厅。接着, 他们表演了乒乓球、羽毛球、
dàtīng. Jiēzhe, tāmen biǎoyǎnle pingpāngqiú, yǔmáoqiú,
court. Following, they exhibited ping-pong, badminton,

排球、篮球等项目。他们的表演都
páiqiú, lánqiú dēng xiàngmù. Tāmen de biǎoyǎn dōu
volleyball, basketball etc. items. Their exhibitions all

很精彩, 既紧张、激烈, 又充满了
hěn jīngcǎi, jì jǐnzhāng, jīliè, yòu chōngmǎnle
quite excellent, both tense, sharp, and full of

团结友好的气氛。
tuánjié yǒuhǎo de qìfēn.
united friendly atmosphere.

昨天的体育表演体现了“友谊”
Zuótiān de tìyù biǎoyǎn tǐxiǎnle “yǒuyì”
Yesterday's sports exhibition embodied “Friendship”

第一, 比赛第二”的精神, 给我们
diyī, bǐsài dìèr” de jīngshén, gěi wǒmen
first, competition second” spirit, gave us

留下了深刻的印象。
liúxiàle shēnkè de yìnxiàng.
left deep impression.

Translation

Yesterday my friend and I went to the Capital Stadium to see a sports exhibition. It is China's largest stadium, with a competition court seating 18,000 people. It looked extraordinarily grand hung with many huge slogans.

As the exhibition started, sportspeople carrying beautiful bouquets and marching in step entered the competition court. Then they put on exhibitions of ping-pong, badminton, volleyball and basketball. The exhibitions were all excellent — exciting and keen competition in an atmosphere of unity and friendship.

Yesterday's sports exhibition embodied the spirit of “Friendship first, competition second” and left a deep impression on us.

Notes

1. The particle zhe 着. Adding the particle zhe 着 to a verb indicates continuous action as in yùndòngyuánmen jǔzhe huāshù 运动员们举着花束 (sportspeople hold bouquets); bǐsài dàtīnglǐ guàzhe hěn duō jù fú biāoyǔ 比赛大厅里挂着很多巨幅标语 (many giant slogans hang in the competition court). A verb phrase with zhe 着 is sometimes used as an adverb explaining the manner in which the main action is carried out, such as jǔzhe huāshù 举着花束 in Tāmen jǔzhe huāshù jìnrù dàtīng 他们举着花束进入大厅 (They entered the court holding bouquets).

2. Ordinal numbers. Placing dì 第 before a number makes it an ordinal number. E.g.: dìyī 第一 (first), dìèr 第二 (second), dìsān 第三 (third), dìsì 第四 (fourth), ...

3. Numbers over 100. The counting units are bǎi 百 (hundred), qiān 千 (thousand), wàn 万 (ten thousand), shíwàn 十万 (hundred thousand), bǎiwàn 百万 (million), qiānwàn 千万 (ten million), yì 亿 or wǎnwàn 万万 (hundred million), etc. For example, 18,000 is read yìwàn bāqiān 一万八千; 4,763,251 is read sìbǎi qīshíliùwàn sānqiān èrbǎi wǔshíyī 四百七十六万三千二百五十一。

Exercises

I. Read the following numbers:

4,000 6,800 10,000 35,792

II. Translate the following sentences into Chinese:

1. Many people were sitting in the park.
2. Sportspeople marching in step entered the competition court.
3. This overcoat is both inexpensive and good.

(Answers on p. 44)

Peking's Four Seasons

北京的春天比较暖和，桃花开了。
Běijīng de chūntiān bǐjiào nuǎnhe, táohuā kāi
Peking's spring relatively warm, peach blossoms bloom,

了，柳树发芽了。在公园里，游览的人
le, liǔshù fā yá le. Zài gōngyuánli, yóulǎn de
willow trees bud. At parks in, strolling

人很多。
rén hěn duō.
people quite many.

北京的夏天比较热，常常下雨。
Běijīng de xiàtiān bǐjiào rè, chángcháng xià yǔ.
Peking's summer relatively hot, often falls rain.

这是游泳的好季节，孩子们最喜欢
Zhè shì yóuyǒng de hǎo jìjié, hái zǐmen zuì xǐhuan
This is swimming good season, children most like

游泳。天气越热，游泳的人越多。
yóuyǒng. Tiānqì yuè rè, yóuyǒng de rén yuè duō.
swimming. Weather more hot, swimming people more many.

北京的秋天天气最好，郊游的人
Běijīng de qiūtiān tiānqì zuì hǎo, jiāoyóu de rén
Peking's autumn weather most good, picnic people

比春天和夏天都多。在郊区，
bǐ chūntiān hé xiàtiān dōu duō. Zài jiāoqū,
compared (to) spring and summer both more. At suburb,

稻子一片金黄，棉花一片雪白，
dàozi yí piàn jīnhuáng, miánhuā yí piàn xuěbái,
rice a sheet gold, cotton a sheet snow white,

丰收的季节已经来到了。
fēngshōu de jìjié yǐjīng lái dào le.
bumper harvest season already arrived.

北京的冬天比较冷，常常刮风，
Běijīng de dōngtiān bǐjiào lěng, chángcháng guā fēng,
Peking's winter relatively cold, often blows wind,

有时候下雪。虽然这样，每天早上
yǒu shíhòu xià xuě. Suīrán zhèyàng, měitiān zǎoshang
have times falls snow. Although thus, every day morning

很多人练习长跑，锻炼身体。
hěn duō rén liànxí chángpǎo, duànliàn shēntǐ.
quite many people practice long run, temper body.

溜冰场上更热闹。
Liūbīngchǎngshàng gèng rènao.
Ice skating rinks on more lively.

Translation

Spring in Peking is rather warm, with peach blossoms in bloom and willow trees budding. There are many strollers in the parks.

Summer in Peking is rather hot and it rains often. This is a good season for swimming. The children are the ones who like swimming most. The hotter the weather, the more swimmers there are.

Peking's autumn weather is the best and there are more picnickers than in spring or summer. The golden expanses of rice and snow-white ones of cotton in the suburbs show that the harvest season is here.

Winter in Peking is rather cold. It is often windy and sometimes snows. In spite of this, every morning many people run long distances or do exercises, and even more people can be seen on the skating rinks.

Notes

1. bǐ 比. Chinese uses the preposition bǐ 比 to express comparison between two interrelated things. The general form is: A 比 B followed by a description of the difference. For example, Qiūtiān bǐ dōngtiān nuǎnhe 秋天比冬天暖和 (Autumn is warmer than winter); Zài Běijīng, xiàtiān bǐ chūntiān yǔ duō 在北京，夏天比春天雨多 (In Peking, it rains more in summer than in spring).

2. gèng 更 and zuì 最. In Chinese, the adverb gèng 更 indicates the comparative, as in Liūbīngchǎngshàng gèng rènao 溜冰场上更热闹 (The skating rinks are livelier), which implies that other places for exercising are lively. Jīnhòu wǒmen bìxū gèng duō de liànxí 今后我们必须更多地练习 (We must practice even more from now on) implies that we have practiced a lot before.

The adverb zuì 最 indicates the superlative, as in Háizǐmen zuì xǐhuan yóuyǒng 孩子们最喜欢游泳 (Children like swimming most) and Běijīng shǒudū tǐyùguǎn shì Zhōngguó zuì dà de tǐyùguǎn 北京首都体育馆是中国最大的体育馆 (Peking's Capital Stadium is China's largest stadium).

3. Sentences without a spoken subject. For some sentences it is either impossible or unnecessary to mention the subject. For example, Xià xuě le 下雪了 (It's snowing); Xià yǔ le 下雨了 (It's raining); Guā fēng le 刮风了 (There's a wind blowing); Yào xué hǎo Zhōngwén, bìxū duō shuō duō liànxí 要学好中文，必须多说多练习 (If one wants to learn Chinese well, one must speak and practice a lot). Because snow, rain and wind are natural phenomena, there is no subject. "If one wants to learn Chinese well, one must speak and practice a lot" refers to all students of Chinese. For these two types of sentence, it is unnecessary to answer the questions "who" or "what", so they simply consist of a predicate.

4. yuè 越... yuè 越... We use this construction to express the fact that one situation develops along with another, as in Tiānqì yuè rè, yóuyǒng de rén yuè duō 天气越热，游泳的人越多 (The hotter the weather, the more swimmers there are).

Exercise

Translate the following sentences into Chinese:

1. His health is better than mine.
2. The scenery in Peking's Hsiangshan Park is more beautiful in autumn.
3. I saw a sports exhibition yesterday and the ping-pong was best.

(Answers on p. 44)

Army Hospital Serves the People

KUN CHUN

Army doctors treat patients in an area populated by minority nationalities.



EVER since he was three, when polio left both of his legs paralyzed, 26-year-old Yang Shu-sen, a peasant's son, had been unable to walk. One day last year he appeared in the county town near his home in the Lunan Yi Autonomous County in Yunnan province walking with the aid of a stick, greeting everyone he knew with a broad smile. People gathered around and showered him with questions. "How did this come about?" "How come you're walking?"

"The army — the army hospital," said the young man, and described how after 20 days of acupuncture and other treatments his legs had recovered their feeling. Soon he was able to stand and learn to walk.

The hospital that treated Yang Shu-sen is attached to a unit of the People's Liberation Army under the Kunming command. Since it was set up on the basis of the medical teams of two regiments under the Eighth Route Army in the days of the War of Resistance to Japan, the hospital has been practicing what Chairman Mao teaches about serving the people wholeheartedly. Through long years of revolutionary struggle, while fulfilling its task as an army hospital, it has given treatment to the people wherever the unit was fighting or stationed, and developed close ties with the masses of the people.

The year 1943, when the army unit was fighting Japanese aggression around Chinyuan county in north China's Shansi province, was a time of great difficulty. The countryside suffered from the Japanese invaders' killing and looting. The anti-Japanese bases set up under Communist Party leadership were blockaded by the Kuomintang forces, who were extremely active in opposing anything Communist but extremely passive when it came to fighting the Japanese. Supplies of all kinds were hard to come by, drugs and medicines most of all. Like the combat units, when grain was short the medical personnel gave their own rations to the people and stayed their hunger with wild plants and tree bark foraged in the mountains. They tried to over-

come the shortage of medicines by collecting medicinal herbs.

Once the unit ambushed a Japanese supply convoy and secured some sulfa drugs, very much needed for treating wound infections. When they learned that there was an outbreak of an infectious intestinal disease among the people in a nearby village, without hesitation the unit's Party committee made the sulfa available for their use and sent hospital personnel to the village.

The people reciprocated such thoughtfulness with wholehearted support for the army. Once as the Japanese swept through an area in their "mopping-up" operation, a medical orderly in charge of moving some 200 sick and wounded to safety lost contact with the unit. When their food and medicine ran out, he appealed to the local people who promptly came forward with what they could find and helped with the nursing. When the enemy's search reached their part of the mountains, the local militia used "sparrow-hop" tactics — a small foray here and another there — to divert the enemy so that they would not find the sick and wounded.

During the Huai-Hai campaign, one of the three decisive ones in the war for liberation, the hospital often had to work under very difficult conditions, such as operating in trenches by the light of storm lanterns or flashlights. They were able to carry on and save many lives because they had the unstinting help of the people in the war zone and the old revolutionary bases.

AFTER the liberation, the army unit was stationed in Yunnan province. Carrying on the traditions of the war years, the hospital treats people of the many nationalities that live in the region. Its staff and other army medical personnel went out and aided special anti-malaria teams in campaigns to combat the disease, which was still prevalent in some areas. They gave regular medical examinations to both army personnel and the local people and helped the latter with environmental sanitation. These



Helping the people improve environmental sanitation.

measures brought about a vast improvement in health there. The incidence of malaria has been drastically cut.

The staff has always tried to treat as many cases as possible within the local area. In 1958 it successfully removed a 9.5-kg. abdominal tumor for a peasant woman.

When Chairman Mao called on medical workers in 1965 to put the emphasis of medical and health care on the rural areas, the hospital, in addition to its work on the premises, began to send teams to tour the surrounding villages.

One such team visited the Paotzu production brigade in a commune near a place called Stone Forest. In the homes of the brigade members where the hospital staff stayed, they carried water and swept the courtyards in the old PLA tradition, and worked in the fields with the commune members. The consultation and operation room

was set up in some rooms vacated for the occasion.

The team performed a hernia operation on a 53-year-old peasant named Wei Kuo-cheng, freeing him from pain which he had suffered for more than 30 years. With acupuncture and other treatment, they restored the use of 10-year-old Chang Yung's right leg, which had been paralyzed by polio. Some time later when a doctor went to see how the boy was doing, he found him swimming about in a stream, catching fish.

In a three-month tour the team treated 16,000 patients and performed 676 stomach, spleen, gall bladder, appendix and other operations. In their hands, many people recovered the full or partial function of paralyzed limbs. Some deaf-mutes were enabled to hear and to learn to speak for the first time in their lives. In short-term classes the team trained 64 health workers for commune production teams and



Dr. Kuo Nien-tsu (first from right), vice-director of the army hospital, and other army medical personnel visiting with Yang Yung-chun (center).

taught three doctors at the brigade health stations to perform minor surgery.

THE hospital staff often goes on cross-country training with combat units. After a day of climbing mountains and fording streams, in the evening they make the rounds of villages wherever the unit camps. One day last spring after an overnight stay in a village, it was just after lunch and they were packed to leave when a woman came up to them. She had heard about the army's deeds and had travelled a long distance hoping to have them look at a growth in her neck. The doctors found it was a tumor of the thyroid gland. They unpacked and prepared for surgery. Late that night, after finishing the operation and giving the local health station detailed instructions on postoperative care, they repacked and set out to catch up with the combat unit.

One day in 1969 a commune member brought his 16-year-old son Yang Chia-hsi to the hospital. The boy was only 1.2 meters tall and as thin as a stick, but with a huge protruding belly. He had been born with what was described as a "hard knot" in his abdomen. Examination by local hospitals had

not produced any definite conclusion on what it was. As the boy grew older the "knot" also became bigger. Gradually he found it hard to stand, and had to lie in bed all the time and be looked after by his family.

The hospital Party committee directed that a special group be formed to study the case and called on the whole hospital to offer ideas. After a week's examination and observation the case was diagnosed as a teratoma, or congenital tumor. It would be removed by surgery, with Dr. Kuo Nien-tsu, the hospital's vice-director, in charge. Careful consideration was given to the plan for operation and measures were worked out to cope with all possible emergencies. Officers and men of the army unit volunteered in great numbers to donate blood, and soon 5,000 cc. of blood was in readiness. The operation took 12 hours. The tumor, which weighed 19 kilograms, was removed without a hitch.

As an expression of gratitude, the boy changed his name to Yang Yung-chun, meaning "support the army". When a member of the hospital looked him up in his home village not long ago, he found that Yang had grown tall and robust, a

mainstay in the work of his production team. "We're expecting at least 900 *jin* per *mu*," the young man said with a sweeping gesture towards the fields of ripening rice, "and because the PLA cured me, I have had a hand in growing this beautiful crop."

Answers to Language Corner Exercises

Lesson 8

I.

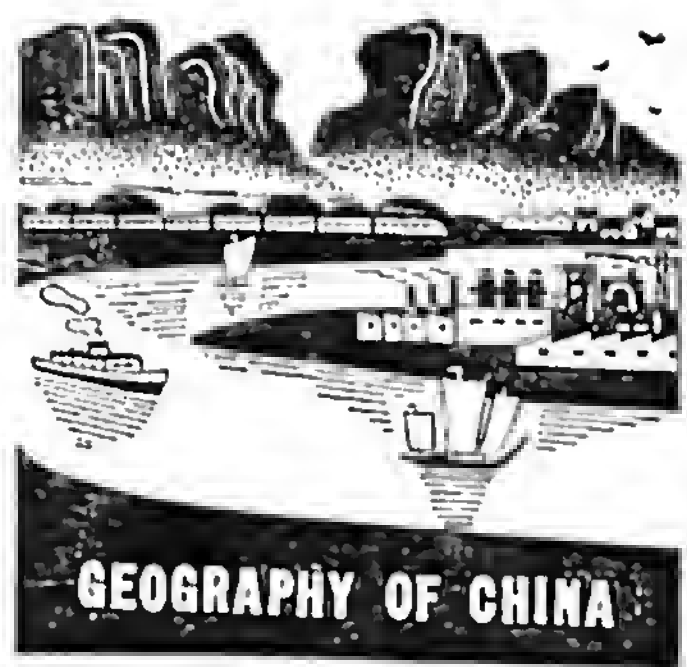
四千 六千八百 一万
三万五千七百九十二

II.

1. 公园里坐着很多人。
2. 运动员们迈着整齐的步伐进入比赛大厅。
3. 这件大衣既便宜又好。

Lesson 9

1. 他的身体比我的身体好。
2. 秋天, 北京香山公园的风景更美丽了。
3. 昨天我看了一场体育表演, 乒乓球最精采。



Three Major Plains

ON a topographical map of China, most of the eastern section is colored light green. This represents three large plains, the Northeast Plain, the North China Plain and the Middle-Lower Yangtze River Plain, each covering about 300,000 square kilometers. Together they form one continuous plains area of a million square kilometers stretching from the mountains on their west to the coast, and occupying a tenth of the country's territory. They are the most densely populated part of China, the region where cities are most numerous, and the most important farming area. In addition to these three, China has a number of smaller plains areas.

The Northeast Plain

This, the country's largest plain, is mainly the product of alluvial

deposits of the Sunghua, Nunkiang and Liaoho rivers in northeast China. Lying between the Changpai and Greater and Lesser Khingan mountains, it measures 1,000 kilometers from north to south and 400 kilometers from east to west at the widest part. The Sankiang Plain at the northeastern corner of the country, where the Sunghua, Heilung and Wusuli rivers converge, is included in this area.

The Northeast Plain is generally not more than 200 meters above sea level. The terrain is gently rolling, and in most places there is thick black soil. It is China's famous soybean-growing area, and also produces sorghum, wheat, sugar beets and flax.

Before liberation most of the northern and northeastern parts

of the plain were desolate grasslands known as the "great northern wilds". Now many large state farms set up there on 1,333,000 hectares of virgin land are big producers of grain and meat. The "great northern wilds" has become the "great northern granary".

The southern part of this plain is the Panchin district around the mouth of the Liaoho River. Suffering from waterlogging nine years out of ten, it was known as the "great southern wilds". Land reclamation, especially construction done during the last few years, has turned it into a large irrigated area. With convenient transport, the Northeast Plain is an industrial region. The main cities on the plain are Shenyang, Harbin and Changchun.

The North China Plain

The land here in the lower reaches of the Yellow River was created by the Yellow, Huai and Haiho rivers. Even now most of it is less than 50 meters above sea level. The North China Plain is bordered on the north by the Yen-

Outside the city of Shanghai the Lower Yangtze Plain is crisscrossed with streams.





A good harvest of wheat on the Sankiang Plain in northeast China.

shan Mountains and on the west by the Taihang Mountains and the highlands of western Honan province. On the south it extends into northern Kiangsu and Anhwei provinces where it meets the Middle-Lower Yangtze Plain, and on the east to the Pohai and Yellow seas.

The Yellow River divides the North China Plain into the Haiho Plain in the north and the Huanghuai Plain in the south. The enormous quantities of silt deposited by the Yellow River as it slows down in crossing the flat plain have caused the riverbed to gradually rise above the surrounding land. In the past this area suffered from catastrophic floods as the river would burst its dykes two years out of three.

The Huai and Haiho rivers and their tributaries also produced serious floods because during the high water season the water rushes down faster than it can be discharged along the lower reaches.

After liberation the Communist Party and People's Government led great armies of working people in a battle to control the Yellow, Huai and Haiho rivers. They constructed many projects of large, medium and small size for water conservation and irrigation. This region's periodic floods and spring droughts have been brought to an end.

The Chinese people have lived and worked along the Yellow

River since ancient times, and there they created Chinese culture. The alluvium that covers the area is very fertile. Annual precipitation is about 600 millimeters. The hot wet summers are favorable to the growth of crops. This is an important agricultural area, producing wheat and also cotton, sesame seed, peanuts and tobacco. The coast of the Pohai and Yellow seas is suitable for drying sea salt in the sun. The famous northern Kiangsu and Changlu salt-producing districts are located there. The latter is also one of the country's important producers of alkali.

The city of Peking, the national capital, is situated on the northwestern edge of the North China Plain. Tientsin, located near Pohai Sea, is an important industrial city and the biggest commercial port in north China.

The Grand Canal crosses the eastern part of the plain, starting from Peking in the north. At Tientsin it runs southward through the North China Plain and Middle-Lower Yangtze Plain. It has a total length of 1,782 kilometers.

The Middle-Lower Yangtze Plain

After passing through the beautiful Wushan Mountains between Szechuan and Hupeh provinces, the Yangtze River enters this plain which is really two plains. The Middle Yangtze Plain includes the plains of northern Hunan and central Hupeh provinces and the area

around Poyang Lake. Most of this land is less than 100 meters above sea level, and around the lakes and rivers, less than 50 meters. The Yangtze Delta and the area along the Yangtze in Anhwei province are usually referred to as the Lower Yangtze Plain. Here the land is barely 10 meters above sea level.

Within the Middle-Lower Yangtze Plain, both in the north and south, are hills and mountains of altitudes from 200 to 500 meters. Among them are several known for their scenic beauty, Mt. Lushan, Huangshan, Tienmu and Tapieh.



The Yangtze plain is crisscrossed by rivers and studded with lakes. Tungting, Poyang, Taihu and Chao-hu lakes, the famous big fresh-water lakes in China, are located there. All these rivers and lakes are a rich source of fish, lotus seeds and roots, water chestnuts and reeds. The low-lying Yangtze Delta is known as the "water country" for its numerous lakes, rivers and streams which facilitate travel by boat. There are many large and small watercourses connecting Taihu Lake and the Yangtze. Between the streams are rice paddies, mulberry orchards, bamboo groves and fish ponds. This area is known as the "land of fish and rice".

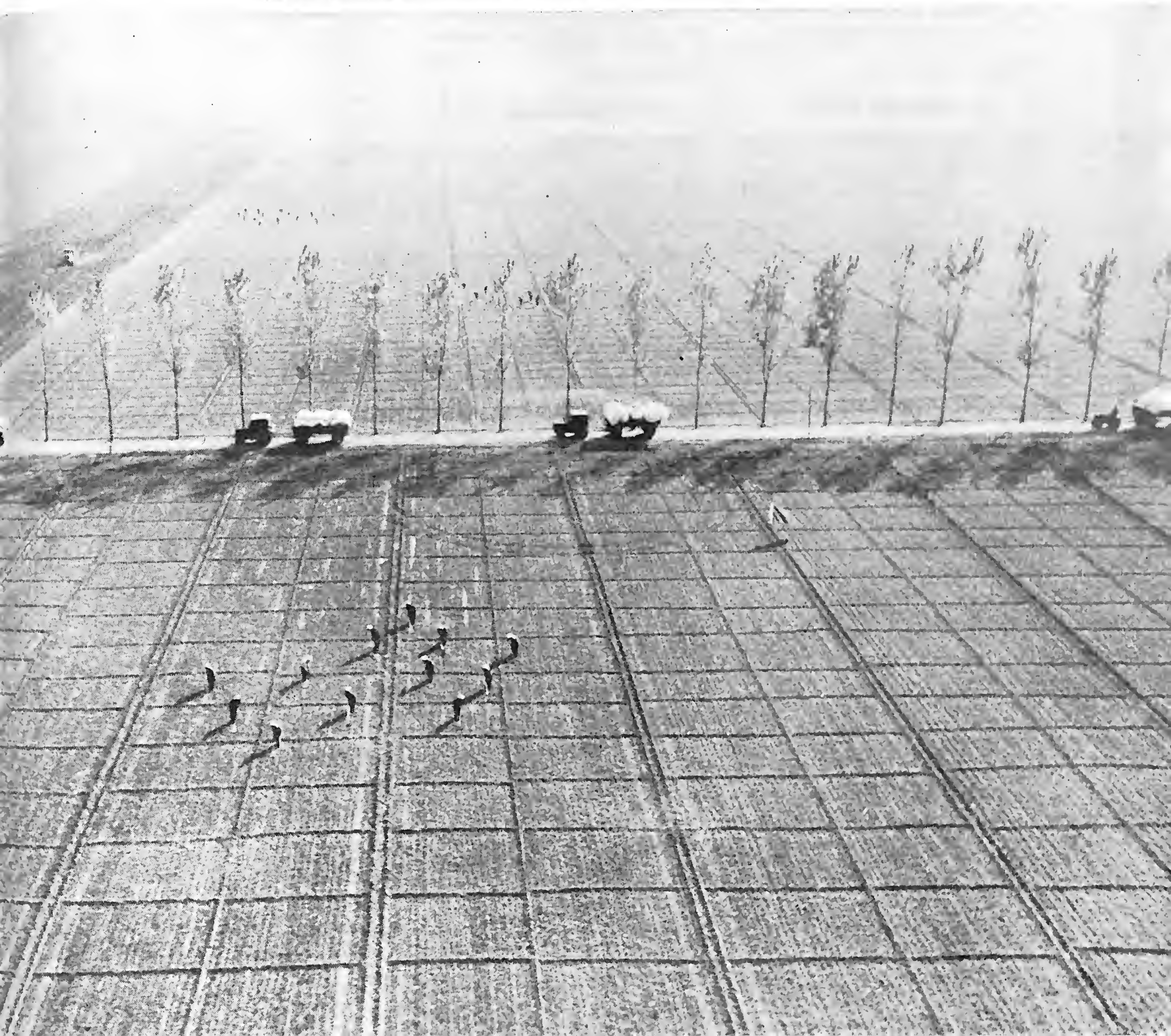
The Middle-Lower Yangtze Plain is one of China's most important farming areas for rice, cotton, wheat, rapeseed, hemp and cocoons. From the plain rise a number of beautiful pine-covered hills, some of them even rising out of the lakes themselves.

In the old days, from May to September, the period of heaviest rainfall in the Yangtze valley, there would be floods on the plains of northern Hunan and central Hupeh. After liberation, the local people, led by the Party and government, built several thousand kilometers of dykes along the Yangtze and its tributaries. They

constructed a large number of waterlocks, culverts, reservoirs and power stations. The biggest such project is the Ching River flood diversion project completed on the middle Yangtze in 1953. It has freed from waterlogging 866,000 hectares of farmland on the plains of northern Hunan and central Hupeh. This has greatly increased agricultural production there.

The area along the Yangtze, China's largest river, is one of flourishing economic activity, and the river is a busy navigation channel. On it are located the big cities of Shanghai, Wuhan and Nanking.

The level land of the North China Plain in Hopei province has been laid out in neat squares for irrigation.





In Memory of Edgar Snow

Your brief description of the life and work of Edgar Snow demonstrates a great reality, that is: the Chinese people are loyal to those who possess integrity.

J.E.M.

Medellin, Colombia

Keeps One Informed

At the embassy of the PRC in Stockholm, during a reception honoring delegates to the UN Conference on the Human Environment, I received the June 1972 issue of *China Reconstructs*. I was very pleased with it, because it not only reminds me of my wonderful weeks in your country during January and February, but also keeps one informed of developments.

E.F.W.

Katzelsdorf, Austria

An Interesting Subject

The article "Who Invented Paper" (June 1972), a subject both historical and scientific, interested me very much. Readers are eager to read this article for it can make them happy and dispel their fatigue

and worry. I also enjoyed the back cover of this issue—Sanya Harbor, Hainan Island. Representing the fascinating beautiful scenery in China, it shows the golden sun setting in the west and rows of fishing boats in the harbor ready to sail out next morning.

A.A.S.

Aleppo, Syria

Ingenuity at Work

I have not been able to read as thoroughly as I would like each copy of *China Reconstructs*, but when I can I enjoy going over back copies, and I find I am gradually learning something of general significance about socialist revolution and construction. For instance, it is often said that in a socialist country there is insufficient incentive for a healthy and spirited labor force and productivity. From so many of your articles I get the very opposite impression ("Sandstone Hollow's Twenty-Year Battle", January 1972 and "Science in the Countryside", April 1972 are two good examples). It seems to me that individual and group ingenuity and persistence is more remarkably and successfully at work there than in most historical situations.

S.M.

Oakland, U.S.A.

Intellectuals

The article by Tsien Ling-hi about his experiences in discovering his need to work with and get to know the people better must hit close to home for many readers who, like myself, are interested in

China from an intellectual point of view. The essay was smoothly written and I found it very satisfying to read about socialist experiences written in natural English. The quality of language served the more useful purpose of making it easy for me to understand and sympathize with Tsien's discovery of the gaps in his knowledge and ability. The discovery of the uselessness of intellectual pride is always difficult, and from such a well-written article I felt I learned in advance some of the pitfalls I myself have not yet tripped into. The article also encouraged me to continue my attempts to reeducate myself and to learn from the working people.

M.R.

Hong Kong

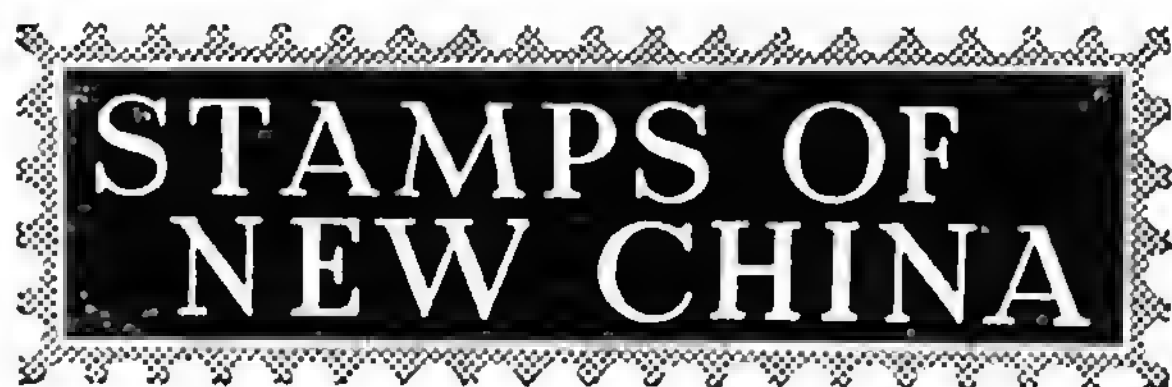
Changes in Shanghai

I am a Lebanese businessman living in Colombia.

The article "Shanghai Advances on the Socialist Road" (July 1972) made a deep impression on me. It reflects the fundamental changes in Shanghai, namely, it is no longer a place infested with gambling dens, brothels and gangsters. It also shows how the revolution in this city has converted the ownership of enterprises by a few monopoly capitalists into ownership by the state and militant people. A former racecourse has become a beautiful park for the people to spend their leisure time and holidays in. It ruined and impoverished families in the past and now brings strollers comfort and rest.

E.X.A.N.

Guajira, Colombia



Asian Table Tennis Championships Issue

IN honor of the First Asian Table Tennis Championships, the Ministry of Communications of the People's Republic of China issued a set of stamps on September 2, 1972. The stamps have four designs.

Stamp 1, 8 fen, the emblem of the First Asian Table Tennis Championships. In the background are green hills and sturdy pines, symbolizing the solidarity and friendship among the people of Asia. Vermilion, gold, deep bluish green, green and blue.

Stamp 2, 8 fen, a group of young people, bouquets and table tennis bats in hand, welcome friends from other Asian countries and regions. Magenta, vermilion, orange, green, blue and greenish-yellow.

Stamp 3, 8 fen, a pair of young players engaged in a mixed doubles match. The flowering hedge behind them symbolizes the vigorous growth of table tennis in Asia. Vermilion, greenish-yellow, light salmon, brown, green and light blue.

Stamp 4, 22 fen, three women players from different parts of Asia chatting gaily. Emerald, indigo, vermilion, apple-green, salmon, rose and greenish-yellow.

The words in gold on the first stamp and in red on the other three stamps read: "First Asian Table Tennis Championships, 1972, Peking." All stamps measure 30×40 mm. Perf. 11. Photogravured. Serial numbers 45-48.





